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Boston University

Graduate School

Thesis

CONTEMPORARY RELIGIOUS PROBLEMS IN RUSSIA.

Submitted by

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In partial fulfilment of the requirements for
the degree of Master of Arts

1928

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I. INTRODUCTION

The history of Christianity shows that the Church has always had problems. There were problems of self-preservation, of an apologetic nature, of dogmatic controversies, of reformation, of offensive and defensive wars, and so on without end; yet contemporary religious problems in Russia present a unique nature and one of the most difficult problems in the history of Christianity. The Russian enemies of Christianity are aiming to destroy the roots of religion. They are armed with a mighty power of dictatorship, of secular government, with modern science and invention, with literary talents and materialistic philosophic systems. They have openly declared war against "Almighty God". Under their leadership they are recruiting the youth of all Russia. They train them for missionary work as students are trained in the best theological seminaries.

For the past ten years this war has been going on in Russia. Reports that come to our shores say that atheism and Protestantism are gaining at the expense of the Orthodox Church. Mohammedans, Jews, and Protestants report that they enjoy full religious freedom in Russia, while the Roman Catholic and the Russian Orthodox Churches suffer persecution and oppression.

American travellers bring to this country different reports on Russia. Some of them diametrically contradict one another, yet the mystery of the Russian problem

still remains unsolved. Whom shall we believe? Here are a few extracts from religious leaders who are constantly studying religious problems in Russia. Bishop J. L. Nuelson, who represents Russian Methodists, in his pamphlet "The Opportunity in Russia" says: "Russia presents today the most serious religious problem and the religious opportunity.... A comparatively small but powerful and well-organized political party controlling the government absolutely hostile to religion combatting religion and hoping to eradicate it, at first by force, now by a process of indoctrinating the rising generation in the principles of materialism and aggressive hostility to church and religion, and also by attenuating all religious influences. The church now cut loose from the state agitated by conflicting movements within and staggering under the blows of fierce attacks from which under the old regime she had been carefully sheltered."

Rev. Thomas Burgess of the High Episcopal Church of America reports an entirely different story. He says: "The Russian Orthodox Church, which is a part of the ancient Eastern Orthodox Communion, is the greatest constructive force in shattered Russia today, the one and only force that the present autocratic Soviet regime fears. Its numbers—nearly 100,000,000 in 38,000 parishes—comprise the vast majority of the people of Russia. Its theological seminaries and libraries were equal to any. It never has been a dead

Church. Its organization has always been fundamentally democratic, with large administrative responsibilities given to the lay representatives of the people, from the center down to each parish."¹

The head of the Evangelical Movement in Russia, I. S. Prokhanoff, in his pamphlet which was published in English in the summer of 1925, says: "The fact of the spiritual powerlessness of the Greek Orthodox Church became apparent at the separation of the Church from the State. It showed that truly the Orthodox Church was but a dead shell, without any traces of spiritual life inside. The deprivation of financial help to the Church by the Government was not so much the cause of the downfall of the Orthodox edifice as the entire lack of sufficient spiritual power and mental ability to guide the Church through the crisis."

Another Russian, who is still in Russia and for obvious reasons does not give his name, writes: "Many martyrs and confessors among the clergy have consolidated the unity of the Church with their own blood and by martyrdom. The Church has proved itself stronger than its persecutors....At the present moment, when political exile is practiced on such an extensive scale, when almost daily trains carry hundreds of exiled students, soldiers, merchants, intelligentsia, even Marxists to Siberia and Solovki, it would be strange if priests also were not exiled."²

1. The Living Church, July 23, 1923.

2. The Hibbert Journal, April, 1926.

The most interesting and unique interpretation of the present religious condition in Russia is given by George Bernard Shaw. He says: "In order to understand the Soviets, you must realize that Bolshevism is a religion. In place of the word 'Catholic' which means 'all-embracing' the Soviets put the word 'international'. For the word 'God' they substitute 'Karl Marx'....In Russia, the Third International represents the Church, and the Soviet, which represents the State Government, is one with it—at least they are closely allied. I do not know who the Bolshevist Pope is at this moment but my knowledge of history teaches me that sooner or later the Soviet Government will be compelled to lock him up in a Bolshevistic vatican where he cannot interfere with the government."¹ How shall we judge and find the truth about religious conditions in Russia? All these men are prominent and some of them internationally recognized experts on religious questions, yet there are these contradictions among them.

In order to judge for ourselves we must take into consideration the historic background of the people and understand their customs, their spirit, and their true life problems. Geographically Russia is a continent extending for thousands of miles in one uninterrupted expanse. From Europe to the Far East; from the White Sea to the Caspian Sea, Russia has every degree of civilization, from nomadic semi-savage tribes to the most modern civilization in Europe. The population increases three millions a year. The

1. Viereck, G. S., "Soviet Saints". "American Monthly", September, 1927.

Russian Orthodox Church is a thousand years old. It has witnessed many changes in the forms of government. It has seen dark ages. It has preserved the recorded dark ages of the Tartar yoke. It has deep roots in the souls of the Russian people, so that hardly any power is capable of eradicating it. The Russian people have a unique experience and soul. Dr. Charles Sarolea says that Russia and China are the most prolific nations on the earth. "Russia is the land of ideals, the land of monotony, the land of variety, and it is also the home of melodrama. Russia is also the land of melancholy, the land of dancing and laughter, the land of tyranny, and the land of liberty undreamed by the shackled West."¹

The president of Czecho-Slovakia, Thomas Masaryk, internationally recognized as an authority on European questions, in his two-volume work, The Spirit of Russia, says: "I am acquainted with a fair portion of the civilized and uncivilized world, and I have no hesitation in saying that Russia was and is the most interesting country known to me; Slav as I am, a visit to Russia has involved many more surprises than a visit to any other land."

Knowing the Russian background and the soul of the people it will be easier for us to understand the contemporary religious problems in Russia. In my description I shall not try to present a solution of the problems but I shall endeavor to present the outstanding features of our generation.

1. Reynolds, Rothey, "My Years in Russia". April 28, 1913.

II. THE ORIGIN AND DEVELOPMENT OF THE RUSSIAN NATIONAL CHURCH.

1. The Christianization of Russia.

Before the Russian State was organized the Slavs lived in clans or communities which in course of time developed into cities. They worshipped idols, yet were democratic in spirit. On democratic principles they developed their peculiar republics. In 988 the Greek Catholic religion was introduced into Russia from Constantinople. The prince Vladimir (980-1015) of Kief practically forced all Russian people to be christened. According to the Nestorian chronicle (record) of 862-1110, Russia was a very prosperous and democratic country. She adopted the Byzantine civilization from Constantinople and was considered as one of the advanced countries of Europe.

"The adoption of Christianity was of great immediate importance for the Russian state. It strengthened the monarchical principle and led to the introduction of Byzantine book-learning and Byzantine administrative methods. Vladimir was an ardent promoter of learning and the arts; he succeeded in throwing a poetical glamor over the conception of the state, and in the hold he gained on the popular imagination—the folk-songs are full of the praise of Vladimir, the 'Bright Sun'—he may very well be compared with Alfred."¹ The period was one of complete dependence

1. Williams, H. W., Russia and the Russians, p. 8.

upon the See of Constantinople (988-1240).

2. The Civilization of Early Russia.

Following Vladimir came Yoroslav, The Wise (? 1054). This prince gave Russia her first code of laws, called the 'Russkaya Provda'. He also promoted learning in Russia. He personally translated some books and documents from Greek into Russian. During his reign a public library in Kief was established. Naturally the deeds of Prince Yoroslav helped to establish and develop the Russian Orthodox Church.

After Yoroslav, the Wise, Vladimir Monomakh ascended the throne (in 1113). This prince was married to Gytha, the daughter of King Harold of England. Vladimir Monomakh was most famous in his writings, which present an interesting picture of the internal life of Russia at the beginning of the twelfth century. A part of this document is found in Dr. H. P. Kennard's book entitled The Russian Peasant.

Vladimir Monomakh says: "As to me, I accustomed myself to do everything that I might have ordered my servants to do. I wished to see everything with my own eyes. Night and day, winter and summer, I was perpetually moving about. Never did I abandon the poor or the widow to the oppression of the powerful. I made it my duty to inspect the churches and the sacred ceremonies of religion, as well as the management of my property, my stables, my vultures and hawks, with which I hunted. I have made eighty-three campaigns and many expeditions. I concluded nineteen treaties with the Polovtsi. I took captive one hundred of their princes, whom I set free again,

upon the use of Constantinople (1844-1845).

2. The Civilization of Early Russia.

Following Vladimir's death (1015), the first (1015).

This prince gave Russia her first code of laws, called the 'Russkaya Pravda'. He also ordered the building of churches, and translated some books and documents from Greek into Russian. During his reign a public library in Kiev was established. Heverily the death of Prince Vladimir helped to establish and develop the Russian Orthodox Church.

After Vladimir, the wife, Vladimir's daughter, succeeded the throne (in 1015). This prince was married to Rurik, the daughter of King Harold of England. Vladimir's daughter was most famous in her writings, which present an interesting picture of the internal life of Russia at the beginning of the twelfth century. A copy of this document is found in Dr. H. E. Kowalev's book entitled The Russian Legend.

Vladimir's daughter says: "As to me, I accompanied my father to everything that I might have ordered by command to do. I wished to see everything with my own eyes. Night and day, winter and summer, I was continually moving about. Never did I abandon the court of the widow to the possession of the upper hall. I made it my duty to instruct the children and the members of the household of religion, as well as the management of my property, my estates, my villages and houses, with which I occupied. I have made eighty-three campaigns and many expeditions. I concluded nineteen treaties with the Poles. I took one-tenth of their tribute, when I met them again."

and I put two hundred of them to death by throwing them into rivers. No one has ever travelled more widely than I have done. Setting out in the morning from Chernigoff, I arrived at Kief before the hour of Vespers. In my youth what falls from horses did I experience! wounding my feet and my hands, and breaking my head against trees; but the Lord watched over me. In hunting, amidst the thickest forest, how many times have I myself caught wild horses and bound them together? How many times have I been thrown down by wild oxen, wounded by the antlers of stags, and trodden under the feet of elks? A furious wild boar rent my sword from my baldrick; my saddle was torn to pieces by a bear. This terrible beast rushed upon my courses whom he threw down upon me. But the Lord protected me. O my children! fear neither death nor wild beasts. Trust in Providence; it far surpasses all human precautions."¹

In the Nestorian chronicle we find very valuable documents, which show us the kind of sermons which bishops and priests preached during the first two centuries of the Russian Christian era. There is the sermon by Bishop Luka Zhidyatas, delivered in the Russian Orthodox Church about 1036. He says in part: "Above all, brothers, we Christians must keep the command to believe in one God who is worshipped in the Trinity, in the Father, the Son, and the Holy Ghost, as the holy apostles have taught, and the holy fathers have confirmed. Be not slow in going to church, and to the morning, noon, and evening masses. Live in friendship with all men, but

1. Kennard, H. P., The Russian Peasant, p. 148.

and I put two hundred of them to death by throwing them into
 rivers. No one has ever travelled more safely than I have
 done. Dipping out in the morning from Constantinople, I arrived
 at Elia before the hour of Vespers. In my youth when I was
 free of the city I experienced something very great and my hands
 and feet were bound against trees; but the Lord watched over
 me. In hunting, amidst the thickest forest, how many times
 have I myself caught wild horses and bound them together?
 How many times have I been taken down by wild oxen, wounded
 by the hoofs of stags, and trodden under the feet of wild
 animals which bear rent my sword from my side; my saddle
 was torn to pieces by a bear. This terrible beast rushed upon
 my horse when he fell down upon me. But the Lord protected
 me. O my children! Let not that death nor wild beasts. Trust
 in Providence; it far surpasses all human calculations.

In the Nestorian chronicle we find very valuable
 documents, which show us the kind of sermons which bishops
 and priests preached during the first two centuries of the
 Nestorian Christian era. There is the sermon by Bishop Luke
 Chikyatze, delivered in the Russian Orthodox Church about
 1036. He says in part: "Above all, brothers, we Christians
 must keep the command to believe in one God who is worshipped
 in the Trinity, in the Father, the Son, and the Holy Ghost,
 as the holy apostles have taught, and the holy fathers have
 confirmed. Be not also in going to church, and to the morning,
 noon, and evening masses, live in friendship with all men, but

particularly with your brothers, and let there not be one thing upon your lips and another in your heart. Dig not a grave under your brother, lest God throw you into a worse one. Be patient with your brothers and with other men, and do not repay evil for evil; praise each other that God may praise you....Fear God, honor the Prince...first serve the Lord, then your Master. Kill not, steal not, lie not, bear not false witness, hate not, etc.....Rejoice with those who rejoice, and be sad with the sad, celebrate the holy days. The peace of the Lord be with you. Amen!"¹ These two very important documents give us an idea of the life of Russia in the early Christian period.

3. The Church under the Tartar Yoke.

In the first half of the thirteenth century Tartars invaded Russia from the East and checked the progress of her civilization. About 1240 Russia was cut off entirely from the Mother Church which was in Constantinople. The Patriarch of Constantinople was compelled to leave the Church in Russia to be governed by its own bishops. When Constantinople finally fell, the Russian bishops seized the opportunity and secured the independence of their Church, the Metropolitan Bishop being recognized as the first independent Russian bishop of the See of Constantinople.

Although the Tartars were Mohammedans they had accorded marked toleration to the the Russian Orthodox Church. These two hundred and fifty years of Tartar yoke formed one

1. Wiener, L., Anthology of Russian Literature, pp. 44-45.

particularly with your brothers, and let there not be one
thing your lips and another in your heart. If you
have hated your brother, let him throw you into a prison
be patient with your brothers and with other men, and do not
speak evil for evil; but love each other that you may
be loved. For if you love those who love you, what
credit will that bring you? For if you love those who
love you, what reward will you have? For if you love
those who love you, what honor will you have? For if you
love those who love you, what glory will you have? For if
you love those who love you, what will be your reward?
The words of the Lord be with you. Amen. These are very
important documents give us an idea of the life of Russia in
the early Christian period.

1. The Church under the Roman Empire.

In the first half of the fifth century Constantine
located Russia from the East and reached the progress of her
civilization. About 1500 Russia was not off entirely from the
Roman Empire which was in Constantinople. The Emperor of
Constantinople was compelled to leave the Church in Russia to
be governed by its own bishop. The Constantinople Council
of 451, the Second Council called the Council of Chalcedon and
the independence of their Church, the Eastern Orthodox
being recognized as the first independent Russian Church of
the East of Constantinople.

Although the Russian was Mohammedan they had
accepted much of the Christian religion to the Russian Orthodox Church.
These two hundred and fifty years of Russian history formed one
1. History of the Russian Empire, pp. 1-10.

of the darkest periods of the Russian national life. Every Russian prince was compelled to pay homage and acknowledge submission to the reigning Khan. The people were heavily taxed and the whole Russian life was under heavy depression. Under such conditions the Church could not rapidly develop. While in western Europe people were prepared for Luther, Wycliff, and Calvin's reformation, the Russian Orthodox Church was struggling for self-preservation. There was no Renaissance in Russia. Referring to this period, Dr. H. P. Kennard says: "It would be no exaggeration to say then that invasion changed Russia and the Russians from what they might have been; the whole nation's character was altered during that terrible two hundred and fifty years and was impregnated with such degenerate ideas that it became fitted to receive the future overwhelming blow which the sixteenth century was to bring in its train."¹

During Russia's darkest period the monks of that country had preserved valuable records, and rendered a real service to that country.

4. The Period of Independence.

About 1453 Constantinople, the capital city of the Byzantine Empire, was conquered by the Turks. Saint Sophia, the cathedral of the Greek Orthodox Church, was made a Mohammedan mosque. The Church lost its temporal power, and the Russian Church was left on its own merit.

Metropolitan Jonah, who fought hard for the inde-

1. Kennard, H. P., The Russian Peasant, pp. 155-156.

of the darkest periods of the Russian national life. During
 Russian prince was compelled to pay homage and acknowledge
 submission to the foreigner. The people were heavily
 taxed and the whole Russian life was under heavy oppression.
 Under such conditions the Church could not easily develop.
 While in western Europe people were engaged in the study of
 life, and the Church's reformation, the Russian Orthodox Church
 was struggling for self-preservation. There was no revival
 of life in Russia. Referring to this period, Dr. H. P. Kennedy
 says: "It would be an exaggeration to say that the Church
 changed Russia and the Russians from what they were; but
 even the whole nation's character was altered during that
 terrible and painful and lifeless period and was impregnated with
 such fatalistic ideas that it became fitted to receive the in-
 fluence of the Slavophile movement which the nineteenth century was to
 bring to its birth."

During Russia's darkest period the monks of their
 country had preserved valuable records, and rendered a real
 service to that country.

4. The period of independence.

About 1480 Constantinople, the capital city of the
 Byzantine Empire, was conquered by the Turks. When Russia,
 the cathedral of the Greek Orthodox Church, was made a Mo-
 nastic empire. The Church lost its temporal power, and the
 Russian Church was left on its own merits.

Metropolitan Joseph, who fought hard for the inde-
 pendence of the Russian Church, was killed in 1562.

pendence of the Russian Orthodox Church, accused the Mother Church of heresy and impiety, which led the church to destruction. "Russia had nothing more to expect from the Greek Church, which had lost its birthright. The State must take the welfare of the Russian Church into its own hands. More than this, it must become the guardian of the Orthodox faith for the world. Constantinople, the second Rome, had fallen, but there was Moscow, with its most pious princes; she was chosen to be the third Rome that should last till the coming of the Lord... John III, a shrewd Moscovite, liked the idea and resolutely undertook to make himself Emperor of the Orthodox Christendom. To facilitate his ambitions, he arranged for his marriage with Princess Sophia Paleologus, heiress of Constantinople (1467), and commenced to build his great Cathedral in Moscow, which was to replace the desecrated Cathedral of Saint Sophia in Constantinople. He sought to attract to his court the wisest of the clergy and gladly listened to their philosophizing on the coming of the third Rome—Holy Moscow. A very interesting example of this is left to us in the letter of the learned monk Philotheus to John III. He says: "The Church of ancient Rome was destroyed in consequence of the heresy of Apollinarius, and the Constantinopolitan Church of the second Rome was cut to pieces by the axes of Hagar posterity. But this Holy Apostolic Church of the third Rome (Moscow)—to wit, of the autocratic power—shines more brightly than the sun of the whole universe....Two Romes have fallen; the third stands upright, and there is no fourth to come;

sentence of the Russian Orthodox Church, against the doctrine
 of heresy and apostasy, which had the power to destroy
 it. "Russia had nothing more to expect from the Greek Church,
 which had lost its significance. The East must take the
 part of the Russian Church into its own hands. Now, then, this
 it must become the guardian of the Orthodox faith for the world.
 Constantinople, the second Rome, had fallen, but there was
 Moscow, with its most ancient witness, the wall of the East...
 the third Rome must stand fast till the coming of the Lord...
 John III, a devoted Moscowite, liked the idea and resolutely
 undertook to make himself master of the Orthodox Church.
 To facilitate his ambition, he attacked for his marriage
 with Princess Sophia Palaiologina, heiress of Constantinople
 (1472), and commenced to build his great Cathedral in Moscow,
 which was to replace the devastated Cathedral of Saint So-
 phia in Constantinople. He sought to attract to his court
 the wisest of the clergy and gladly listened to their
 exhortations on the coming of the third Rome—his Moscow.
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 Church of ancient Rome was destroyed in consequence of the
 heresy of Apollinaris, and the Constantinopolitan Church of
 the second Rome was cut in pieces by the axes of heresy and
 schism. But this Holy apostolic Church of the third Rome (Mos-
 cow)—so will, of the apostolic power—shall more brightly
 than the sun of the whole universe... The Romans have fallen;
 the third stands unshaken, and there is no fourth to come;

thou art the only Czar of the Christians in the entire world." Under these circumstances the domination of the Church by the State was successfully carried on by the Moscovite princes."¹

5. The Period of the Patriarchate.

Soon after the complete independence of the Russian National Church the nation elected their own patriarch. This was not an easy task because it needed the consent of the Byzantine patriarch. In 1589 the Greek Patriarch, Jeremiah, came to Moscow to collect alms for the impoverished Byzantine Church. While he was there Russia elected the Moscow hierarch Job to be consecrated by Jeremiah for the Russian Orthodox Church. Thus the dream of Russian ecclesiastics for independence and dignity was attained. Henceforth there were two powers in Russia, the Patriarch and the Czar. This fact indicates that the conflict between the two rulers was inevitable.

"The Patriarch Philaret, in 1613, placed his youthful son, Michael Romanoff, on the throne, but practically reigned himself as long as he lived. Under the second of the Romanoffs, Alexis, Nikon was made Patriarch. He was the first to clash with the Czar and the nobility, who feared this mighty man as a super-autocrat. Once, when irritated by the insubordination of the Czar's powerful boyars, he said: 'Know ye not that it is not we who receive the sublime sacerdotal authority from Czars or ~~Emperors~~, but on the contrary those

1. Hecker, J. F., Religion under the Soviets, pp. 17,18.

who govern are annointed to rule. By that same token it is clear that priesthood is a far greater thing than royalty.' The timid Czar feared the Patriarch, whom he had loved in his youth. Nikon was the last and the most powerful influential Patriarch."¹

6. The Establishment of the Holy Synod.

Peter the Great, (1689-1725), did not tolerate the great separate power of the church in his dominion and determined to abolish the patriarchate and to establish the Synod.

"With the aid of several ecclesiastics who lent themselves as willing tools to his wild schemes he abolished the Patriarchate and in 1720 brought the church under the complete control of the State. In place of the Patriarchate he organized a governing College of Ecclesiastics, under the guidance of a layman appointed by himself. This institution was later called the Holy Synod and was patterned after the models of the Protestant State Churches. The purpose of this reform was to subject the churches to the interests of the State and use it to strengthen centralized autocratic sovereignty. Peter had little interest in purely spiritual or doctrinal matters. In fact, the Holy Synod had no authority to decree doctrines, but was simply the governing body of the Church, and in this capacity controlled by the State."²

1. *ibid*, p. 21.

2. *ibid*, p. 22.

From Peter the Great until the last Czar, Nicholas II, the church has never been free from the secular power of the Czar's bureaucratic system.

"The Holy Synod was constituted of all classes of the clergy, and all were appointed by the Emperor. There were two kinds of members, active and assistant, the former non-removable and the latter consulting and temporary. The number of members was also unlimited and could be enlarged or decreased by the will of the Emperor." The assistant members of the Holy Synod, who were most bishops and influential priests, were consulted only when their services were needed. The general executive of the Holy Synod was the High Procurator as the 'eye of the Czar'. He held the rank of a Minister of State and was represented in the State Cabinet, with responsibilities to none except the Emperor. Peter preferred military men of firm character who could control the clergy by military discipline. The power and range of functions of the High Procurator were extraordinary. No act of the Synod was valid without his signature."¹ From the above description it is evident that the absolute power of the Church belonged to the State. Metropolitans, archbishops, and bishops were only nominal figure-heads, or the tools of the Czar.

Monasteries have played an important part in Russian history. In the forests of the Northeast, monasteries

1. *ibid*, p. 24.

were the chief centers of colonization. A hermit retired into the forest to devote himself to prayer and fasting. As disciples gathered around him and the fame of his miraculous powers attracted people from the settled regions, gradually a village or town grew up, the forest was felled, and the soil brought under cultivation. At one time the monasteries promoted literature and learning; monks translated devotional works from the Greek, copied and illuminated manuscripts, and wrote historical annals.

Monasteries in Russia produced practically all the higher clergy, as bishops, archbishops, and metropolitans, which indicates the monastic domination of the church, which was felt throughout the entire hierarchy. Bishops, archbishops, and metropolitans, according to the canons of the church, should not have wives. Some priests lived in celibacy; others did not. The unmarried clergy were called "Black Clergy", and the married priests were termed "White Clergy". The Black Clergy had all possible support from the princes; they owned monasteries and lands which flourished, thanks to the gifts of the pious rich, and which were free from taxation. The White Clergy was a caste too—through the custom that the son should inherit the profession, the post, and the parish of his father. But their condition was miserable. The caste had to provide for itself. The secular priesthood never had any regular pay, nor even casual support, from the government, and had to make its living from the voluntary donations of the parishes, while most of the parish churches

III. THE SOUL OF THE RUSSIAN PEOPLE.

1. General Characteristics.

It is hardly possible for any intelligent thinker to write about Russia and not tell about the "broad Russian soul". Anyone who intelligently read Dostojevsky, Tolstoy, Gogol, Pushkin, Andreeff or Gorky really knows the meaning of the phrase the "broad Russian soul". This phrase could be heard before the Revolution among all classes in Russia. A number of Russian and foreign writers call the Russian people Bogoisikately (God seekers). Stephen Graham says: "The Russians were always enroute for some place where they might find out something about God." Before the Revolution God and religion could be heard discussed among all classes in any part of Russia. Dr. J. F. Heckersays: "The Russian soul agonizes on the problem and the purpose of life. The greatest of the Russian philosophers, Vladimir Soloviev, seeking for some fundamental principle upon which to construct his system of society and morals postulated as the peculiar psychic characteristics of man, the sense of piety, the sense of pity, and the sense of shame. The first two of these characteristics are unquestionably dominant among the Russians. Holy Russia, dotted with churches, sacred shrines, and monastaries, is perpetually worshipping."¹

The Russian Christ is always the suffering Christ. The Russian peasant loves to hear the story of Christ's sufferings for the sins of men. These stories are real to him

and he is ready to suffer with Christ any time. The Russian loves suffering and suffers. His true hero must be a sufferer. Practically all Russian saints were sufferers. Even revolutionary leaders appealed to the people because they were sufferers, for their cause. Lenin, Trotsky, Djerjinsky, Stalin, Bukharin and other of the Bolsheviki leaders either were prisoners in Siberia or were exiled into foreign countries by the Czar's government. Knowledge of their suffering alone was sufficient for the people to follow and die for them. This fact helped the Bolsheviki in their most critical moment.

Perhaps in no other country is the spirit of forgiveness so popular as among the Russians. The last Sunday before Lent is called the Sunday of forgiveness. On this day people visit their friends and enemies in order to attain mutual forgiveness. A master and servant bow and kneel before one another and often with tears in their eyes ask forgiveness of one another. Dr. J. F. Hecker says: "Restless yearning and searching for God and divine truth, love of suffering and the sufferer, admiration and sympathy for the social outcasts, the spirit of forgiveness, resignation and non-resistance to wrong, and finally devotion to sacred symbolism and aesthetic mysticism are dominant among the Russian people. Thus religion with the Russian is, first and foremost, worship and meditation. Morality has little to do with one's religious life."¹

1. Religion Under the Soviets, p. 7.

There are more than ten thousand Russian proverbs and sayings that characterize the Russian spirit. Some scholars believe that these proverbs present a philosophy of religious belief and a moral code, tested by the experience of many past generations. Some of the sayings pertain to the love of country, the rights of property, the validity of contracts, taxation, crime, justice, poverty, education, food, health, sickness, and death.

Some of these proverbs and sayings are given herewith. "God is free and does what he pleases." "Man for himself but God for all." God gave the body, He will also give health." "Where love is there God is also." "Who lives pure is aided by God." "If you go to war, pray; if you go to sea, pray twice; if you want to marry, pray thrice." "God in the heavens—the Czar on earth." "All is in the power of God and the Czar." "Poverty is no sin but leads to sin." "Even the Archbishop, when hungry, steals." "Mercy over sin is like water over fire." "Lying down with the dog you will rise with fleas."¹ These proverbs have real meaning for the majority of Russian people. They are daily repeated and in many cases substitute for law.

2. The Intelligentsia.

Practically all authorities on Russian history, philosophy, or religion give a considerable space in their books to describe the life and history of intelligentsia.

1. Hecker, J. F., Religion Under the Soviets, pp. 10-12.

No one in Russia considers the Intelligentsia to be a distinct class, yet it is really a unique class that could exist only in Russia. The word 'intelligentsia' suggests that they belong to the intellectual class of Russia; but among them one may find extreme religious mystics, anarchists, socialists, revolutionists, philosophers, writers, scientists, students, and all sort of professional men. They can be compared with American professional people who do more than their professional duty requires of them to do. They are all idealists. In the history of the nineteenth century they occupy the most conspicuous place. They were always on the front line to fight ignorance, superstition, and injustice of the most reactionary government of Russia. They were critics of the world's modern and ancient literature. They criticize and test all new scientific discoveries of the world. In this spirit they were like all Russia who does not know a decision of the middle. In every department of life they demand the absolute or nothing. Take for instance Michael Bakunin (1824-1870), the founder of Modern Anarchism, Leo Tolstoy, Catherine Breshkovskay, and Prince Peter Kropotkin, who are typical extremists of the intelligentsia. They all give up the privileges of comfort for the glory of their ideals.

The czars feared the intelligentsia, spying upon all their movements. Up to the time of Nicholas II, the intelligentsia was the back bone of the revolutionary movement in Russia. A group like Bakunin, Bielinsky, Hertzen, Laviov, Chernishevsky, Kropotkin, Lenin, Trotsky, Breshkov-

skay, Spiridonov, and a number of other like apostles or saints devoted all their lives to the revolutionary movement. Risking their lives they went to the peasants and workers of Russia to spread the gospel of the individual freedom of all who lived in the great country.

Practically all the great writers of Russia in the nineteenth century suffered persecution. Some of them were exiled to small towns or villages far away from civilization, some of them were compelled to flee to foreign countries, and some of them were imprisoned in Siberia among the criminal. Most of Leo Tolstoy's work was not permitted to be published in Russia. Peter Kropotkin escaped from the Peter and Paul's prison and lived all his life in England. F. Dostojevsky, internationally recognized as one of the world's greatest thinkers of the nineteenth century, suffered the most inhuman persecution. Referring to Dostojevsky, Dr. C. Sarolea says: "In 1849, while Russia was in the clutches of the iron despotism of Nicholas I, Dostojevsky joined a debating club of political reformers. His adherence was purely platonic. He never took part in any plot, yet, through a grim irony of fate, he was implicated with thirty-six of his companions in a charge of conspiracy and sentenced to death. He was taken to the place of execution on a chill December morning. Standing on a raised platform with twenty-one fellow prisoners, stripped to his shirt, with twenty-one degrees of frost, he had to listen for twenty minutes to the reading of the death sentence, with the soldiers lined up in front of him and

ready to shoot. At the last moment he was reprieved; but that cruel scene on that chill December morning remained a haunting obsession and colored his imagination ever after. The death sentence had been commuted into four years of hard labor in a Siberian convict station....He died in 1881, and his funeral was the occasion of a demonstration unique perhaps in the history of literature. A procession of a hundred thousand mourners and spectators, princes of the Imperial Court, Cabinet Ministers, students, tradesmen, and artisans conducted to his last resting place the former Siberian convict, the bankrupt journalist, the idol of the Russian people."¹

This is a typical picture of the lives of Russia's intelligentsia in the nineteenth century. These types of Russian people were the soul and the intellect of Russia. While the soul of Russia was suffering, the National Church was in partnership with the despotic Czar.

3. The Russian Peasant.

While the intelligentsia were enjoying the culture, art, and science of the best minds of the world, the Russian peasant lived in absolute ignorance and superstition. Many of the intelligentsia were educated in England, Germany, or France in the best institutions of learning these countries could offer. At the same time, fully eighty percent of the peasants could not read nor write in any language. While the

1. Great Russia, pp. 120-121.

intelligentsia wanted to know all about the peasants and most of the former had deep sympathy for these down-trodden persons, yet there was very little in common between the two classes. Peasants classified the intelligentsia as a class of parasites, exploiters, land owners, and as their enemies; nevertheless, a number of the intelligentsia fought and died trying to improve the conditions of peasants. The government, the priests, and other officials created and fostered an antagonistic attitude on the part of the peasants against the intelligentsia. Therefore, almost eighty percent of all the population of Russia until the Revolution of 1917 were successfully kept in ignorance. The Revolution of 1917 has shown us how serious the situation was between intelligentsia and peasants.

Very few, even of the intelligentsia class, understand the religion of Russian peasants. It is quite difficult to discriminate between the peasants' religion and hints of superstition. Even a peasant himself quite often does not see the difference between his innate power that moves him to sacrifice all he has for his religion, and such superstition as kissing miraculous ikons or priest's hoods. It is all religion to him. Only a test like the Revolution of 1917 shows that a majority of peasants had a true faith in God. The Czar is gone, the priests and bishops are disgraced, the imagined miraculous bodies of saints have been exposed to public view as dust and bones, and miraculous ikons have been burned, yet the faith in God of the majority of the peasants

still lives. "The kissing of crosses and ikons is prohibited by the Ministry of Health as being accountable for the spreading of infectious disease, especially consumption and syphilis. The practice, however, still survives, though long queues of infected children waiting to receive the sacrament from the same chalice are no longer seen. The remains of certain saints whose bodies were supposed to be preserved intact, and whose forehead was exposed through an aperture in the lid of the coffin to be kissed by thousands of pilgrims, have been exposed to public view as dust and bones, while the supposed forehead was shown to be but a puckered piece of leather fastened to the coffin lid."¹ The peasant blames the Czar, his government, bishops, and priests for the abuse of his religion, yet he does not lose his faith in God. He still loves ritualistic liturgy where a priest dramatizes the service, and acts as the representative of Christ. He loves to decorate his church with the ikons of God Sabaoth, Jesus, the Virgin Mary, and Saints, and he loves the religious songs.

Every one in Russia knows that the peasant's faith has been abused. He is ignorant; therefore, he was exploited. The government priests were not good examples for him and abused his innocent faith in God. Here is what M. Melnikoff, in his secret report at the close of the nineteenth century, wrote to the Grand Duke Constantine about the clergy and the peasants: "Can the people respect the clergy when they hear how one priest stole money from below the pillow of a dying

1. British Trade Union Delegate, Russia Today, p. 135.

man, how another was publicly dragged out of a place of ill fame, how a third, while officiating at the Easter service, was dragged by his hair from the altar by the deacon. If we add to this the false certificates which the clergy give to those who do not wish to partake of the Eucharist, the dues illegally extracted from the old ritualists, the conversion of the altar into a source of revenue, the giving of churches to priests' daughters as a dowry, and similar phenomena, the question as to whether the people respect the clergy requires no answer."¹ This statement shows that the high officials of the Czar knew to the minute details about the corruption of the clergy, yet they let them poison the souls of innocent, ignorant, and helpless peasants.

Some foreign travellers believe that the Russian peasants are dominated by superstition. Many peasants believe in spirits, which they personify as evil spirits that are bitter and unrelenting foes of mankind. Among these evil spirits is the spirit of Antichrist. They penetrate into private homes, into human bodies, into holy edifices; they swarm in rivers, lakes, swamps, ponds. They wander at will through forest and valley and across the boundless plains, bringing disease and temptation, and every conceivable form of misfortune in their train. While in this country we may call this evil spirit the Devil, among the Russian peasants it is known as a host of the spirits. Here are their names:

1. Kennard, H. P., The Russian Peasant, p. 269.

and, for another, was suddenly dragged out at a place of ill
 fame, and a child, while officiating at the altar, was
 the object of his gaze from the altar by the altar. It
 was this the false child, called with the child, the
 to those who do not wish to believe of the children, the
 illegally extracted from the old tradition, the cooperation
 of the altar into a source of revenue, the giving of children
 to parents, children as a dowry, and similar phenomena,
 the question as to whether the people regard the child
 as a child or not. This statement shows that the child
 officials of the Court know to the minute details about the
 corruption of the clergy, yet they let them pass and so in
 of innocent, ignorant, and helpless peasants.
 Some foreign travelers believe that the Russian
 peasants are dominated by superstition. Many peasants be-
 lieve in spirits, which they regard as evil spirits that
 are dirty and unclean, those of women. Among these evil
 spirits is the spirit of evil spirits. They sometimes take the
 form of a man, but more often, they take the form of a
 in trees, large, small, good. They wander at will through
 forest and valley and across the boundless plain, bringing
 disease and destruction, and every conceivable form of mis-
 fortune in their train. This is the country as they call
 this evil spirit the devil, among the Russian peasants it is
 known as a host of the spirit. There are three names:

Domovoi, Bonnik, Ovennik, Keekeemona, Lehi, Bolvoi, Oborotni, and a few others. The spirit of Domovoi (household demon) lives in every house. He can be pleased and displeased by the people who live in the house. He can play disagreeable tricks on unsuspecting housewives and their husbands; but he can also be domesticated and made almost harmless. Another spirit is called Oborotni. The most common form of oborotni is that of a she-wolf, which may transform itself into a dog, a cat, a bust, a stone, or a tree, and then return to the image of a man. In similar fashion we might describe other spirits that peasants have in mind but it is sufficient for us to know that they play a great part in the peasants' lives.

The factory working class comes from the peasantry. It played a large part in the Russian religious life so we shall not discuss their attitude toward religion in the nineteenth century. But comparing these two classes, peasants and intelligentsia, we may well compare the sky with the earth. There is very little in common in their thinking. Peasants constitute a great majority of Russia but are ignorant; the intelligentsia, on the other hand, constitute highly-trained intellect but are in a small minority in the country.

IV. THE SECT PROBLEM.

1. The Cause of the Schism.

One of the greatest problems in the Russian Orthodox Church is the sect problem. The struggle of the church against the sectarians began about 1654. In spite of the most inhuman persecution on the part of the government and the official church throughout the centuries, the problem has never been solved.

"Russia swarms with sects. Even America with its thousand and one expressions of religious eccentricities is no rival to a country where it is estimated that fifteen to twenty millions of people choose to worship in other than the ways of the orthodox churches. Out of self-defense, under the Czar, church and state joined hands in a vigorous repression of sectarianism. For Russian sectarianism, unlike the American, is frequently revolutionary in its character, and time and again, unable to recognize and educate a ministry, has been forced underground. With the coming of the Revolution and the granting to the sects of equal rights with the Orthodox Church, the dissenters about the country have been robbed of their martyrs' haloes and much of the glory of sectarianism has departed."¹

During the Dark Ages certain clerical errors had crept into the liturgical books and certain peculiarities

1. Hecker, J. F., Religion Under the Soviets, p. 133.

had been adopted into the rituals. In 1654 Patriarch Nikon determined to make the necessary corrections and introduced into the church many desirable reforms. His project was approved by the Czar and the ecclesiastical council, but met with violent opposition from a large section of the clergy and caused a great schism in the church. This reform divided the ecclesiastical body of the church into the Orthodox official group and the Old Believer's group. It is hard to believe that the Patriarch Nikon arose from the peasant class, for he became one of the most despotic rulers in Russia. He elevated himself to the highest ecclesiastical office by helping to suppress revolts of the peasants. Especially during the revolt of 1650 he risked his own life in order to defend the government of his time. In July, 1652, at the age of 47, he was chosen Patriarch at the czar's instance, though on his own terms, and with the approval of the Synod, clergy, and people. He was a favorite with the czar, perhaps because of his cruelty. A celebrated Russian historian said of Nikon: "For Nikon a priest was a mere nobody. For any negligence in the discharge of his duties Nikon put him in irons, tortured him in prison and dispatched him whither he chose to beg his bread."¹

Fred C. Conybeare says: "When the czar was away conducting his wars it now devolved upon Nikon to look after his family, govern the state, and control the Boyars or great nobles who had to make to him the reports which

1. Russian History in Biographies, Ed. iv, pp. 178ff.

they ordinarily submitted to the sovereign....Nikon was severe indeed with his clergy and so rigid a disciplinarian that some charged him with being a tyrant."¹ The lower clergy hated him, his policy, and his reforms.

2. The Social and Political Causes of the Schism.

Gregor Alexinsky says: "But the 'raskol' schism was not a purely religious phenomenon. The second half of the seventeenth century was a period which saw Russia enter into close contact with Europe, while the administration of the state was reformed, military and financial changes were effected, and the way was prepared for the reforms of Peter the Great. Having need of money for external warfare and internal administration, the Government of this period greatly increased the taxes, transformed the financial system, and effected a fiscal census of the population. Loaded with taxes, the people regarded the authors of the new measure with distrust, saw in the census the sign manual of Antichrist, and regarded such foreigners as appeared at the court at Moscow as the servants and precursors of Antichrist. But all these measures, based upon brute force, brought the Orthodox Church neither glory nor credit. Today (1912) despite all the repression it has endured, the raskol is endowed with remarkable vitality, while the official Russian Church is merely a dead and bureaucratic and moribund institution."² This is a purely materialistic

1. Russian Dissenters, p. 42.

2. Alexinsky, G., Modern Russia, pp. 310f.

interpretation of the raskol. But the historic record shows that the Old Believers identified Nikon's reforms with an attempt to Romanize the Church. Other grounds for the raskol seem ridiculous to the Westerners, yet in the minds of the Old Believers are quite valid. "The old ritual spelled the name of Jesus 'Issus'. The followers of Nikon insist that the correct Greek is 'Iissus'. Another schism. The Old Ritualists crossed themselves with two fingers but Nikon demands that three fingers be used to denote the Holy Trinity. And so these 'tremendous trifles' pile up to the multiplication of sects if not for the glory of God."¹

Many of the Old Believers at the end of the seventeenth century and the beginning of the eighteenth thought these were the periods when the death of the world was expected. They made themselves biers and laid upon them, singing religious chants. Exalted disciples, seeing that the end of the world delayed, resolved voluntarily to escape from the reign of Antichrist. There was an epidemic of suicides by fire. By scores, by hundreds, the raskolniki shut themselves in wooden coffins and burned themselves. 'Fire cleanseth all sins. Useless to labor, to fast; by fire one enters straight into Paradise. How joyful it would be if all the city were to burn! Children and old men would all escape the imprint of the Antichrist.' Thus reasoned the apostles of death by fire, and the figures show that their arguments were not always confined to the domain of pure

1. Hecker, J. F., Religion Under the Soviets, p. 134.

theory: for between the origin of the raskol schism in 1567 and the end of the seventeenth century no less than 20,000 persons burned themselves."¹ This is the result of dual despotism between the Church and State. For more than two hundred years the war between sects and the State Church was going on. The Church tried to force all Russians to follow her dogmas when she herself was a slave to the secular power of the czar. There were a number of bloody battles in order that the sects might be exterminated. The result is that there were between twelve and fifteen millions of the following sects: Dukhobortsy, Molokanye, Communists (not materialists but followers of Acts 4.32), Stundists, Khlisti, and Skoptsy. They all suffered persecution.

The greatest of the sects in Russia is the Old Believers' sect. There are about twelve millions of this sect in Russia. They do not believe in Patriarch Nikon's reforms and accept the Greek Catholic faith as it was before the seventeenth century. They are very loyal to their church affiliations and great supporters of it. Their moral standard is higher than that of the Orthodox followers. They are extremely ritualistic in their services. They are very superstitious and very hard to change. "When the General Council met at Moscow in 1666 to excommunicate 'The Old Believers', those apocalyptic folk saw in the numbers 1666, or more accurately, 666, sure token of the conquest

1. Alexinsky, G., Modern Russia, pp. 311f.

of Anticonquest and of the end of the world. Inhuman persecution on the part of the police, aided and abetted by Nikon's followers, added to the zeal of the schismatics. Thousands were executed but the spirit of the survivors was not broken. They went on stronger than ever in their belief in symbolism and ceremony."¹

The Dukhobors were a comparatively small sect, but it is remarkable how often teaching similar to theirs has made its appearance quite independently in different parts of Russia. This sect does not believe in military service. They would rather die at home than to go to war to kill. They do not believe in priests or ritual. They believe that God is inseparable from man and that independent of man He does not exist. They deny the supernatural life and seek to make their Paradise on earth. Because of their resistance to the State, they have been severely persecuted by the Czar's government, and a few thousands of them were forced to migrate to Canada.

Malokanye may be compared with the American Mennonites; and the Stundists are now known as Baptists, having been introduced into Russia about sixty years ago by the German Protestants.

Hlesty is one of the most mystical sects which has a great number of followers in Russia. They were first heard of at the end of the sixteenth century. "Hlesty" means flagellation, and the name has been attached to them be-

1. Hecker, J. F., Religion Under the Soviets, p. 135.

cause of their habit of worshipping themselves into a frenzy at their "spiritual" orgies. According to their tradition, the true faith was brought down by God Himself from Heaven during the reign of Peter the Great. "Ivan Susloff, the first Christ, according to the tradition of the Hlesty, was flogged and persecuted and twice crucified, but rose every time and lived long on earth till he ascended to Heaven to reunite with his Father. The Hlesty believed that every man or woman may aspire to divinity and become either a 'Christ' or a 'Mother of God'. The commandments of the Hlesty form an ascetic code, prohibiting the use of alcoholic drinks, attendance at feasts and weddings, marriage and sexual intercourse; also, they forbid stealing and taking an oath. The principal ceremonies of the sect are secret rites accompanied by great excitements and ecstasies. They gather at night in secret places in white garments. Forming a circle the participants begin to revolve and sing, at first in measured time and slowly increasing in velocity until they work themselves into a frenzy and exhaustion. The convulsions, screams, and sobbings of the hysterical men and women are taken for manifestation of the presence of the Holy Spirit."¹ Out of this secret mystic sect sprang Skakuny (The Jumpers), Sholopats, Pliassuny (Dancers), and Skoptsy.

The most significant and widely known of them is the Skoptsy. Skoptsy (castrators) is the ascetic sect of

1. Hecker, J. F., Religion Under the Soviets, p. 146.

self-mutilating eunuchs. They made their appearance about the end of the eighteenth century. The founder of the sect was an illiterate peasant, Selivanoff. He proclaimed himself a "God of Gods and King of Kings" who had come to this earth to establish the Kingdom of the Messiah in Russia. The doctrine of the Skoptsy was based upon a few Bible texts. Matthew 19.12 is the basis of their faith and practices: "For there are some eunuchs who were so born from their mother's womb; and there are some eunuchs who were made eunuchs of men; and there be eunuchs who have made themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it." They believe that the carnal union of the first parents of mankind was the original sin. They believe that Christ will come when their number will reach 144,000 members.

4. The Method of Solution.

Since the Tartar invasion of the twelfth and thirteenth centuries, to the time of the last czar, Nicholas II, the Russian government never used persuasion of its subjects in order to bring any reforms or enforce a new law in the country; but always used brutal force. Peter the Great had many good ideas but he imposed them upon the people arbitrarily, scorning advice. Nicholas I (1825-1855) is another type of Russian ruler who suppressed every free and progressive thought in Russia. He, as well as Nicholas II, recognized only their own official Orthodox Church; any other religions had to be suppressed and persecuted.

In most cases this method strengthened rather than annihilated the sects. It has driven them into darkness and superstition.

Due to the protection of the government, the Orthodox Church imagined herself to be strong and powerful. Like Prince Vladimir of the tenth century, who forced more than half of his population to become Christians, or Ivan the Terrible, who forced the conquered Islamite Tartars to embrace Christianity, the government made adherence to the Orthodox Church attractive by creating special privileges in her favor. There were many cases of this kind in the history of the Russian Orthodox Church. Even in the latter part of the nineteenth century a number of Siberian tribes, such as the Buriats and Ostiaks, were Christianized by force. The mind of the Church was preoccupied with means of preserving and increasing her own and the government's power; pulpit messages of true spiritual power were not offered, nor were the religious leaders concerned with the condition of intellectual and political servitude of the common people. Such is the consensus of opinion about the Russian Orthodox Church.

K. P. Pobiedonostseff (1827-1907) , procurator of the Holy Synod (1880-1905), vigorously advances the opposite view. He writes: "From its dawn to the present day our church has been the church of the people, inspired by love, and all-embracing, without distinction of class. The faith has sustained our peoples in the day of privation and calamity, and one thing only can sustain, strengthen,

and regenerate them, and that is faith, the faith of the church alone. Our people are reproached with ignorance in the religion; its faith, we are told, is defiled by superstition; it suffers from corrupt and wicked practices; its clergy is rude, inactive, ignorant, and oppressed, without influence on its flocks. In this reproach is much truth, but these evils are in no way essential, but temporary and adventitious. They spring from many circumstances, from political and economic conditions, with the disappearance of which they will also disappear."¹

In the fall of 1917 communistic and atheistic groups of Russia declared themselves the masters of all Russia and her possessions. This group was hostile to the Orthodox Church, yet in sympathy with the sectarians. Like any other government they sought the loyalty of their subjects. The Orthodox Church never tolerated revolutionists but the sectarians were themselves revolutionists. Naturally the government put all religious sects on the same basis. Their new position are estimated by J. F. Hecker in the following statements: "The sectarians will probably make a substantial contribution in moral control and in economic and social cooperation, stimulated by religious emotions. They and the Old Believers are becoming the wealthiest and best organized section of the rural population, and as such will carry their influence into building up the moral fiber of the Soviet commonwealth."

While communists kept themselves busy persecuting

1. Pobyedonostseff, K. P., Reflections of a Russian States-
MAN, p. 211.

the old autocratic hierarchy of the Russian Orthodox Church, the sectarians recruited thousands of new converts to their organizations. Even the most ritualistic sects, as the Old Believers, gained a number of new members for their organization. The evangelical denomination gained hundreds of thousands of new converts. Even the communistic government is surprised and alarmed at their rapid growth. The "Derevensky Communist, number 7, published in Russia by the government, reports on May 31, 1926 that before the Revolution there was not even a half million in evangelical sects, but now we may count their adherents by the millions. In the same issue the "Derevensky Communist" reports: "In their organization the sectarians (the evangelical denominations) copy the methods of the communists. They have propaganda bureaus, and only accept applicants as candidates, prior to admission into full membership. In Ukraina whole villages adopt new religions."

In my humble opinion some of the primitive sects will die out in Russia by natural death, but some of them will grow stronger and will become new denominations. At the same time, the Orthodox Church will change its attitude toward sectarianism.

Dr. P. A. Sorokin was in Russia during the first five years of the Revolution. Being a professor of sociology he was able to study the psychology of the revolution very

V. THE PROBLEM OF ADJUSTMENT.

1. The Significance of the Russian Revolution.

Some Russian historians think that the Russian Revolution of 1917 is the greatest revolution the world has ever seen. It involved 180,000,000 people. It involved twice as much territory as the United States, from Central Europe to the Far East, and from the ice-bound wastes of the White Sea to the subtropical shores of the Black Sea and the Caspian Sea. It is the country of all races and nationalities, speaking every language and professing every form of religion—Pagan, Buddhist, Mohammedan, Greek Orthodox, Jews, and Roman Catholic. It has every degree of civilization.

The revolution threatened all civilized countries in the world, and its leaders intended to stir up a world revolution. It is a political, economic, and intellectual revolution, as well as social. Stimulated by modern science and materialistic philosophy, the Russian Revolution aimed to abolish all religions. It swept away one of the most powerful imperialistic governments and left no trace of it. There has been no revolutionary group in the world that has dared confiscate the entire wealth of a country as the Bolsheviki did in Russia. The tenth anniversary has already been celebrated and the Russian Revolution is not yet wholly resolved.

Dr. P. A. Sorokin was in Russia during the first five years of the Revolution. Being a professor of sociology he was able to study the psychology of the revolution more

intelligently than even most scholars whose specialty is in the other fields. Here is his statement:

"Whereas the general loss of life for these years equals 13.6 percent, the loss of men averaging from fifteen to sixty years of age, that is, of the healthiest, most capable, part of mankind, is estimated at 28 percent. The intellectually qualified were the chief sufferers. The death rate among the Petrograd professors during 1918 to 1922 was six times higher than the death rate of the same class during peace times. Still greater was the loss among noted men of science. Similar is the fate of men of energy and will-power such as Korniloff, Duchonine, Alekseeff, Metropolitan Benjamin, Bolsheviki such as Sverdloff, Lenin, and Volodarski. Nearly all who were strong and had will-power, who dared to struggle against the Bolsheviki, have been exterminated by them.

"The revolution has in great measure degraded the survivors, especially the younger generation. This degradation is now already visible in Russia."¹

Dr. Sorokin gives the names of many prominent professors, scientists, statesmen, and military leaders who died from starvation, in prison, or were executed. Summarizing the influence of the revolution, he says: "The practical deduction of all that has been said above is that he who desires the extermination of his people, and the decrease of the birth rate, the deterioration of the racial fund of the

1. Sorokin, P.A., The Sociology of Revolution, pp. 215-218.

nation, the destruction of its noblest elements, the degradation of the survivors, plague, cholera, typhus, syphilis, psychical illnesses, should prepare a violent revolution and render it deep-rooted and wide-spread."¹

The Russian Orthodox Church was not neglected by the revolution. Being an ally with the czar she had to pay the price for her sins. Thousands of bishops and priests were assassinated, thrown into prisons, and died of starvation. All property and the treasury were confiscated. The right to teach children was taken away from her. The Bolsheviki government through their agents tried every possible means to suppress the church organization and lessen its influence. While Patriarch Tikhon was imprisoned the Bolsheviki tried to split the church.

Long before the revolution the church lost respect and prestige among the Russian Intelligentsia and the working men. So in the church's critical moment these two classes did not support her. The only salvation of the church was to try to bring the old czar's regime back to Russia. She tried and failed, and this fact made the communistic government more hostile against the church. The position of the church was very insecure.

2. The Sobor of 1917-1918.²

Since the time of Peter the Great the church dreamed of a Sobor as an independent ecclesiastical body. The revolu-

1. *ibid*, p. 228.

2. Sobor means Ecclesiastical Council. Previous to 1917 the last Sobor was held at Moscow in 1667.

lution of March 1917 made this Sobor possible. At this time the czar who was the supreme ruler of the church was overthrown, and the provisional government permitted the church to have a Sobor as she did in the seventeenth century.

On August 15, 1917, the first Sobor assembled in Moscow. There were 564 delegates entitled to seats. Of these, 80 were of Episcopal rank, 20 monks, 129 priests, 36 deacons and subdeacons, and 209 laymen representing all strata of society. Among the laity there were many representatives of the nobility, in addition to ten counts and princes, 36 professors of the theological schools and universities, big land owners and manufacturers, politicians, military men, and peasants.

These gentlemen got together to solve the religious problems of Russia. All great Christian denominations focussed their eyes upon the Sobor expecting great favors and reforms from it. The Roman Catholic Church watched the development very closely. The Anglican, the Eastern Greek, and the Syrian churches sought union with the Sobor.

First of all, the Sobor made a protest to the provisional government denouncing the action of the government which ordered the transfer of the schools and pronounced the stand of the ministry regarding limitation of the teaching of the catechism hostile to the church. The government ignored the protest. From August 15 to the October revolution the Sobor did nothing but argue about insignificant questions. On October 28, 1917 the provisional government was overthrown

and the second revolution was in full swing. Realizing the danger, the Sobor elected a head of the church. On November 8, 1917 Patriarch Tikhon was elected by the Sobor for this office.

"On November 17, 1917, the Sobor made a resolution which serves as a basis of the constitution of the church.

It reads:

(1) In the Orthodox Church of Russia the supreme power—legislative, judicial, administrative—belongs to the Territorial Sobor, which is called together periodically at definite dates and is constituted of bishops, clerics, and laymen.

(2) The Patriarchate is reconstituted and the administration of the church is headed by the Patriarch.

(3) The Patriarch is first among the bishops who are equal to him.

(4) The Patriarch, jointly with the administrative organs of the church, is responsible to the Sobor."¹

On December 4, 1917 the Bolsheviki government issued a decree by which all land was declared a national landed fund, to be controlled by land committees. It was specifically stated that land owned by ecclesiastical or monastic institutions was likewise included within the scope of the law. Thus, the church lost a great part of its income overnight, so to speak, and was soon to face a greater loss. On December 11 a decree was issued by the Commissariat of National Education prescribing that all schools whatsoever were to be turned over to that department. This meant the confiscation of

1. Hecker, J. F., Religion Under the Soviets, p. 54.

not only the parochial schools but also the technically professional schools, such as the seminaries and theological academies. "Thus the Church was deprived of all means of educating the young, even for the priesthood."¹

On December 18, a decree concerning civil marriage and civil birth registration was issued. This meant that only civil marriages were recognized by the supreme authorities of the State.

On January 23, 1918, the most important and the most drastic decree was issued by the Bolsheviki government completely separating the church from the state, and the schools from the church. By this decree the salaries of the priests and bishops were cut off at once. Dr. M. Spinka says: It is difficult to visualize quickly and completely the tremendous changes which the laconic first article of the decree implied. The Orthodox Church has always been the chief national religious institution, and as such has been fostered by the government by special privileges, state financial support, a prerogative to educate the rising generations of Russia in the principles of Orthodoxy as well as autocracy, and by the closest administrative ties, for the head of the Russian State was also the divinely appointed head of the Church on its temporal side."² The text of this historic decree in full reads as follows:

1. Spinka, M, The Church and the Russian Revolution, p. 103.

2. *ibid*, p. 106.

"(1) The Church is separated from the State.

(2) Within the confines of the Republic it is prohibited to issue any local laws or regulations restricting or limiting freedom of conscience, or establishing privileges or preferential rights of any kind based upon the religious confessions of the citizens.

(3) Every citizen may profess any religion or none. All restrictions of rights connected with the profession of any belief whatsoever, or with the non-profession of any belief whatsoever, are annulled.

(4) The governmental functions, or those of other publico-juridical institutions, shall not be accompanied by religious rites or ceremonies.

(5) A free performance of religious rites is guaranteed as long as it does not interfere with public order, and is not accompanied by interference with the rights of citizens of the Soviet Republic. Local authorities possess the right in such cases to adopt all necessary measures to preserve public order and safety.

(6) No one may refuse to perform his civil duties on account of his religious views.

(7) Religious vows and oaths are abrogated.

(8) Acts of civil nature are registered solely by the civil authorities: the departments for the registration of marriages and births.

(9) The school is separated from the church. Instruction in religious doctrines is not permitted in any governmental or common schools, nor in private teaching institutions

where general subjects are taught. Citizens may give or receive religious instruction in a private manner.

(10) All ecclesiastical or religious organizations are subject to the general regulations regarding private associations and unions, and shall enjoy no privileges nor subsidies, whether from the government, or from local autonomous or self-governing institutions.

(11) Compulsory demand of collections or dues for the support of ecclesiastical or religious associations, as well as measures of compulsion or punishment adopted by such associations in respect to their members, are not permitted.

(12) No ecclesiastical or religious association has the right to possess property.

(13) All properties of the existing ecclesiastical and religious associations in Russia are declared to form national wealth. Buildings and objects specially appointed for purposes of worship shall be delivered in accordance with the regulations of the local or the central governmental authorities, to responsible religious associations for their use, free of charge."¹

After this most drastic law was passed, the Sobor and the "Holy Patriarch of Russia" could do nothing. The church did not surrender its rights without a fight. The Patriarchs issued a proclamation which reads, in part: "By the authority given us by God, we forbid you to present yourselves for the sacraments of Christ, and anathematize you,

1. Spinka, M., The Church and the Russian Revolution, pp. 105-106.

if you still bear the name of Christian....We appeal to all of you, believing and faithful children of the church: rise up in defense of our injured and oppressed holy Mother!.... And your brethren hierarchs and clergy, do not lose even an hour in your spiritual task, and with fiery zeal call upon your members to defend the impugned rights of the Orthodox Church."¹

For this appeal and other charges the Patriarch was thrown into jail. This was a real test of powers between the church and the godless Bolsheviki government. The Bolsheviki were successful in crushing the heads of the hierarchy but they failed to crush the religious spirit of the people.

3. Condition of other Religions.

There are about 15,000,000 Mohammedans and about 5,000,000 Jews in Soviet Russia (1917). Their religion lost practically nothing during the revolution, but they gained a great deal. Their mosques and synagogues were not disturbed. The Bolsheviki, even by special decrees, granted them rights to teach their children religion. There are not very many Roman Catholics in Russia now, but they are constantly gaining converts.

The Evangelical movement has been growing very rapidly in Russia since the revolution. Since the Orthodox Church was disorganized and divided, the evangelical de-

1. *ibid*, pp. 188; 122.

nominations have been working quite vigorously everywhere. Their Gospel is simple, practical, and appealing to the people. "At present the Evangelical movement is marching on triumphantly with little or no resistance on the part of the Orthodox Church of Russia or the Soviet Government. It probably will continue for some time to grow at the expense of the Orthodox Church, but not forever, and it must look forward to the training of the new generation which is now coming up in its midst....The policy of the Soviet Government toward the sectarian movement has, on the whole, been favorable to them, and to no small degree accounts for their success. The reason for this is clear. The sectarians were severely persecuted under the old regime."¹

In taking away all property and the right to teach religion to children under eighteen years of age—these deprivations having been inflicted upon the religious denominations—the communistic government has issued the greatest challenge to Christianity that has come during our generation. It leaves religious organizations in Russia on an entirely spiritual basis. The communistic government in Russia believes that the church has been the servant of the capitalistic class. Being hostile to capitalism, they declared war against all religions.

Realizing the critical situation, the Christian denominations in Russia are seeking the way out of this chaotic situation. The problem of readjustment is heavy upon
1. Hecker, J. F., Religion Under the Soviets, pp. 153-154.

them. The history of Christianity shows that the Christian religions had to readjust themselves many times in their history. The churches realize that the problem of readjustment to the new conditions requires a great sacrifice. The leaders of the Church must be strong, self-sacrificing men and women. They must be nearer to Christ than were the saints of the past. Intellectually they must be stronger than any leaders of communism.

VI. THE PROBLEM OF COMMUNISM.

1. The Spirit of Communism.

The Russian communism is the latest organized, threatening, and menacing force that has declared war against religion. Communism of the materialistic type is comparatively a new movement. Organized in the Christian countries of Europe, it directs its forces primarily against Christianity. The headquarters of this new movement is located in Russia, which country is used as the laboratory for the experiments and preparations for the future war against all religions.

That the philosophy of communism is purely materialistic and anti-religious may be seen from the statements of the leaders of the Russian communist party. Lenin, in his article entitled, "Socialism and Religion", which was published in 1905, made the following statement: "Religion is one of the worst forms of spiritual oppression. Religion is a spiritual dope in which the slaves of capitalism drown their sorrows. Our propaganda must include also the propaganda of atheism." In 1909 Lenin again wrote in a Russian pamphlet: "We must fight religion! We must learn to fight religion. Our preaching of atheism must be subordinated to and coordinated with our main task, the development of the class-struggle of the exploited masses against the exploiters." These statements were repeated over and over again in every corner of the communistic commonwealth, and have become the motto of

adolescent education in every large city in Russia. The boy scouts, for example, are thoroughly organized and authorized to fight all religions in Russia. This instruction is given in the regular public schools, in clubs, and in the movies.

The resolution of the party at its Thirteenth Conference (1925) states clearly the policy: "It is necessary to liquidate with determination any attempts to struggle with religion by administrative measures, such as closing the churches, mosques, synagogues. Anti-religious propaganda in the villages should bear only the character of a materialistic explanation of nature and social life, explanation of hail, rain, drought, pests, irrigation, soil improvements and similar subjects. The center of such propaganda should be the school and the library of the village."¹

Communists caught the spirit of adventure in Russian youth. In schools, at meetings, picnics, playgrounds, on special sessions, youth is continually and systematically instructed in the doctrine of atheism—is inspired to regard atheism as an adventure. Science, they say, is the key to the mystery of life. It is a challenge which religion has never faced in any land before; at any rate, not in such basic and intensively diversified forms, as are now available. millions of dollars are spent annually in the war against religion. In view of these facts, can Christianity afford to ignore the menace that is rising out of the communistic forces? Can materialistic communism take the place of religion?

1. Hecker, J. F., Religion Under the Soviets, p. 194.

Has modern communism anything in common or parallel to the Christian principles? What causes the rise of modern communism? These and other important questions Christianity is facing today. If they are not answered satisfactorily to the world, communism will dominate and dictate materialistic philosophy to all men.

2. Communism as an Old Theory.

Communism in a very real sense is as old as human society. In the earliest times that history can trace property—at least, land—was not held by private individuals, but owned and operated collectively, and more or less for the common good. "Athens, for instance, may also be said to have been, as far as free citizens went, a communistic city. It was, as far as this portion of its population went, democratically governed, and the city as such owned and operated land, mines, forests, and fields; it built temples, baths, theaters, and gymnasiums; it encouraged and controlled art, worship, and games; it supported its citizens more than it was supported by them; the whole Greek social conception was that the individual lived for the state, rather than the state for the individual."¹

According to the Hebrew idea, all land was held as belonging to God alone and to no individual in fee simple. Everyone, however, who belonged to the theocracy was defended, not in the ownership, but in the inalienable use of land and

1. Bliss, W. D., Encyclopedia of Social Reforms, p. 1265.

capital. He could not be permanently alienated from the land (Lev. 25). If he was poor his property, or capital, could not be kept from him overnight (Deut. 26. 10-13).

Coming to the Christian era we have definite records of attempts at communism in the primitive churches and later in the monastic institutions. These latter were to a large extent the civilized centers of the middle ages. "And the multitudes of them that believed were of one heart and of one soul: Neither said any one of them that ought of the things which he possessed was his own; but they had all things in common."¹

The modern type of communism may be traced to the year 1817 when Robert Owen laid before Parliament his plan for the socialistic community in England. In this same year the speculations of St. Simon took a definitely socialistic direction. The socialism of Robert Owen and St. Simon was not scientific and purely materialistic, yet there is the ground for the later materialistic thought in the earlier theory. Purely materialistic socialism originated with Karl Marx. At first his type of socialism was militant and revolutionary. Later in his life, Marx changed his ideas and accepted evolutionary rather than revolutionary methods. The division of Marxian theory brought confusion to the Russian socialists and led to the split of the party. The followers of his early theory became bolsheviki, and the later adherents became menshiviki.

1. Acts 4.32.

Here are a few extracts from the Communist Manifesto: "In advancing the most general phases of the development of the proletariat, we traced a more or less vivid civil war, raging within existing society, up to the point where that war breaks out into open revolution and where the violent overthrow of the bourgeoisie lay the foundation for the sway of the proletariat." This theory was fully applied by the Orthodox Marxian Bolsheviks during the 1917 revolution. Many theories on materialistic explanation of history have been expounded since the time of Karl Marx. The most popular advocates are Karl Kautsky, Lenin, Bukharin, Zinovieff, Stalin and others who are trying to apply their theories in Russia.

Bukharin, one of the greatest theoreticians of present day communism in the world, says: "The working class has its own proletarian sociology, known as historical materialism. This profound and brilliant theory is the most powerful instrument of human thought and understanding. With its aid, communists correctly predicted the war and the dictatorship of the proletariat as well as the conduct of the various parties, groups, and classes in the great transformation through which humanity is now passing."¹

Here are a few illustrations given by the communist leaders demonstrating the factors of the communistic interpretation of history. They say that in Greece and Rome the influence of economic factors is evident. There it was due to

1. Bukharin, N., Historical Materialism, p. 14.

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 society." This theory was fully applied by the Russian
 in October 1917. The Russian Revolution, 1917, showed us
 a practical application of history, and how it was applied
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Historic, one of the greatest foundations of
 present day socialism is the work, and the writing, of
 Karl Marx and Friedrich Engels, known as historical
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 scientific foundation of human thought and understanding. With
 the aid, communism is being applied in the world and the
 dictatorship of the proletariat is well on the way of
 the various parties, groups, and classes in the great struggle
 for the world which humanity is now passing.

There are a few illustrations given by the communist
 leaders demonstrating the failure of the communist theory
 of history. They say that in Russia and China the
 influence of economic factors is evident. There is no doubt

to economic forces that the transformation took place from the feudal regime to that of capitalism. The discovery of America was the logical result of the demand of the rising merchant class of Europe for new markets. To a considerable extent, the reasons which led the colonists to journey across the Atlantic were economic. The colonial wars were larger instances inspired by economic motives. The French and Indian War was primarily a contest for the fertile Mississippi valley. While the American Revolution can be attributed in part to the general spirit of protest on the part of the colonists and to the individualistic economics of the new world, fundamentally it was a contest between the merchant and manufacturing class of England then dominating the British government and the merchant, land-owner, manufacturer, and other groups in America. Even the Protestant Reformation is attributed in its inception to economic influence.

"The whole history of mankind," said Engels, "has been a history of class-struggles, contests between exploiting and exploited, ruling and oppressed classes, and the history of these class-struggles forms a series of evolution in which nowadays a stage has been reached where the exploited and oppressed class cannot attain its emancipation without, at the same time, and once for all, emancipating society at large from all exploitation, oppression, class distinctions, and class-struggles."¹

1. Knudson, A. C., Present Tendencies in Religious Thought, p. 64.

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First of all, communists base their theory on modern science, and beyond that they refuse to go. Secondly, they attempt to trace the origin of religious conceptions and the conception of God to superstition and magic and the economic structure of society. N. Bukharin writes: "As for religion, we already know that its 'essence' is a 'faith' in supernatural powers, in miraculous spirits; this faith may be in one or more such forces, may be crude, or more intelligible and ethereal. This notion of 'spirit', 'soul', is a reflection of the particular economic structure of society at the time when the 'oldest of the clan' held sway and later, the patriarch arose. In other words, when the division of labor led to the segregation of administrative work, man was divided into body and spirit. The spirit guided the body, and was as much superior to the body as the organizer and administrator is superior to the simple peasant. All the rest of the world began to be considered in accordance with the same scheme of things. Behind each thing man saw the spirit of this thing; all nature became animated with a spirit. The whole world was explained in accordance with the pattern used to explain life in society; in all its later history, religion shows alterations proceeding parallel with the alterations in the production, relations, and social-political relations.

Should a centralized monarchy arise, it will be found paralleled in heaven, where a single God will mount the throne as cruel as the ruler of the earth; the religion of

a slaveholding commercial republic (for instance, Athens of the fifth century B. C.) will show that God organized a republic, even though the goddess of the victorious city, Pallas, Athens, may be given unusual prominence.

Further, Bukharin says: "The religious superstructure is thus determined by the material conditions of human existence; its nucleus is the reflection of the social-political order of society. Other ideas group themselves about this nucleus but their simple axis remains the social structure as transferred to the invisible world, and furthermore, as viewed from a specific class standpoint. 'Soul' is here also a function of social matter."¹

Marxian theory is decidedly anti-religious. Marx said that religion is the opiate of the people's minds. It is the instrument used to exploit the working class.

"William Liebknecht, for instance, said, 'It is our duty as socialists to root out the faith in God with all our zeal, nor is one worthy of the name who does not consecrate himself to the spread of atheism.' Religion, we are told, is an instrument of oppression. Preachers are simply 'the chloroforming agents of the interests, and consciously or unconsciously are using their influence to keep the people in subjection.'"²

It is therefore evident that the whole structure of the communists' philosophy is based upon materialism. God, accord-

1. Bukharin, N., Historic Materialism, pp. 170-171.

2. Quoted from Knudson, A. C., Present Tendencies in Religious Thought, p. 256.

a slaveholding country (for instance, America in the fifth century B. C.) will show that it was a republic, even though the customs of the victors of the Athenians, and the given unusual provisions.

Further, Herbert says: "The religious superstitious is thus determined by the material conditions of human existence; its nucleus is the reflection of the social-religious order of society. Other ideas grow then arise about this nucleus and their minds also receive the social structure as transferred to the invisible world, and furthermore, as viewed from a specific class standpoint. 'Religion' is here also a function of social order."¹

Herbert's theory is 'radically anti-religious'. What is the main religion in the eyes of the people's mind? It is the instrument used to exploit the working class. "William Blackstone, for instance, said, 'It is our duty as Christians to root out the faith in God with all our soul, nor is one worthy of the name who does not consecrate himself to the spread of atheism.' Religion, he says, is an instrument of oppression. Preachers are simply 'the efficient agents of the interests, and consciously or unconsciously are using their influence to keep the people in subjection.'"² It is therefore evident that the whole structure of the 'communist' philosophy is based upon materialism, and, second-

1. Herbert, W., Historic Materialism, p. 193-194.
2. Quoted from Blackstone, A. C., General Introduction to 1801-1802, p. 202.

to their theory, is created by man and used as the means to exploit the weak by the strong. Accepting the Marxian theory, communists try to answer all religious questions accordingly.

Communists of all countries are trying to substitute science for religion. Based upon a scientific and upon a materialistic interpretation of history, communists endeavor to build a structure that would supersede religion. Theories of evolution, geological, physical, and chemical discoveries, and other scientific investigations lead communists to believe that there is no supernatural power.

N. Bukharin says: "Bourgeois scholars speak of any branch of learning with mysterious awe, as if it were a thing produced in heaven, not on earth. But as a matter of fact, any science, whatever it be, grows out of the demands of society or its classes."¹ According to Bukharin's theory, proletarian social science is superior to bourgeois science. In his book, Historic Materialism, he gives a number of arguments for his theory. "It is superior because it has a deeper and wider vision of the phenomena of social life, because it is capable of seeing further and of observing facts that lie beyond the vision of Bourgeois social science."²

Communists of Russia consider N. Bukharin as the greatest authority of theoretic communism. Therefore, his

1. Bukharin, N., Historic Materialism, p.ix.

2. *ibid*, p xii.

view may be considered as the standardized communistic view. But Bukharin's theory is based upon Marx's theory. Being convinced that proletarian social science is superior to bourgeois science, Russian communists put their theory into practice in Russia.

4. The Activity of the Communistic Party in Russia.

The theory of Karl Marx, all materialistic philosophy, behavioristic psychology, biological interpretation of evolution, recent scientific discoveries, historic faults and defects of religion of all generations, the power of the Soviet government, all public schools of Russia, practically all Russian newspapers and magazines with unlimited amounts of money are used as the instruments in the war against religion; or, as the communists would say, "war against Almighty God!" There are three solid magazines that have a wide circulation in Russia especially devoted to anti-religious propaganda. Practically all clubs and public libraries have these magazines. A great number of books and pamphlets were just recently written by the communists and handed to the young people.

Many learned people think that the reason religion was persecuted by the communists was because the Russian Orthodox Church was the State Church and full of superstition. This belief is but partly true; their main purpose, however, is to establish in all countries purely materialistic principles and try out Marxian theories. The war between re-

view may be considered as the standardized comparative view.
 But the world's history is based upon their theory. Being con-
 vinced that prohibition would be a disaster to human
 social science, they are convinced that their theory is
 true in history.

4. The History of the Prohibition Party in Russia.

The history of this party, all nationalistic and
 party, internationalism, religious, political, economic, and
 of education, recent historical developments, scientific results
 and methods of religion of all generations, the power of the
 Soviet government, all public schools of Russia, Russia,
 and all Russian newspapers and magazines will be published
 in the form of many articles as the first volume in the
 series of articles of the party would be, "The
 History of the Party." There are many other articles that
 have a wide circulation in Russia especially devoted to the
 all-Russian propaganda. Politically all these and other
 articles have been published. A great number of books and
 pamphlets were first recently written by the committee and
 handed to the young party.

They learned people think that the Russian religion
 was persecuted by the communists and because the Russian re-
 ligious church was the first church and fell of persecution.
 This belief is not partly true; they were persecuted, however,
 as is established in all countries where religious freedom
 existed and by the Russian church. The war between re-

ligion and communism in Russia is not a local affair; it is the war between communistic materialism and Christianity in all parts of the world. It is the attempt to root out the soul of man and make him a human machine in the final analysis.

The principles of the communistic theory are applied in practice by the Soviet government in Russia. There is no other party allowed to exist in Russia except the communist party. So the church in Russia has to face alone the mighty force of the godless communistic government. The ruthlessness with which the government has rooted out even religious leaders in its attempt to stamp out all opposition is indicated by the following quotation. "The Bolshevik government has slain thousands of parish priests and church dignitaries either without trial or after a session before a prejudiced tribunal. The crudities and the enormities of the revolutionary regime have caused many in the Orthodox clergy and membership to overlook the historical reasons for the great social, political, and economic cataclysm in Russia, and to react strongly to the immediate group in power."¹ Unquestionably, the Russian Orthodox Church, which embraced three-fourths of the population, received a tremendous blow.

Before the revolution, the physicians, dentists, teachers, and other professional people were rather prone to be distant from the church. Today their economic existence

1. Keller, A., Protestant Europe, p. 338.

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is rather insecure, their social life has disappeared almost entirely, and their interest in political affairs is either negative or nil. According to the reports of religious leaders in Russia, these people find their mental and spiritual comforts in the churches of different denomination.

What is true of the cultured class certainly is true in the ranks of the less intelligent who are not favorably disposed toward the Soviets. Many pre-revolutionary intelligentsia who formerly reviled God are now turning to Him with the prayer, "God, have mercy upon me a sinner."

His writings he attacked religion, his attack was a great inspiration to the young Russian socialist. One of the most influential Russian writers, M. Turgeneff (1818-1881) was a complete atheist. V. Kropotkin (1842-1902) with his anarchist theory to abolish religion and God. At the same time, positivism and materialistic philosophy was introduced into Russian literature. In the last years of the nineteenth century, Darwin with its purely materialistic conception of the world was introduced into Russia by G. Pluchinsky and other evolutionists.

This was one of the most reactionary periods of Russian history. The government used all possible means to suppress any free movement on its territory. Every intelligent person in Russia during that period could see that the church was helpless to free herself from the influence of the reactionary state. Therefore, the brains of Russian intelligentsia were not only outside of the Church, but were antagonistic

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 genuine the formerly wealthy but are now turned to his wife
 the system, "God, that money does me a wonder."

VII. THE PROBLEM OF THE GODLESS MOVEMENT.

1. The Origin and the Cause of the Movement.

Like other problems in Russia, the religious problem may be traced to the middle of the nineteenth century, when the revolutionary wave passed through western Europe. It was in the middle of the last century that M. Bakunin (1814-1876), in his anarchist theory, completely denounced religion and God. N. G. Chernishevsky (1828-1889) was the first interpreter and the founder of materialism in Russia. In his writings he attacked religion. His attack was a great inspiration to the young Russian socialist. One of the most influential Russian writers, M. Turgeneff (1818-1883) was a complete Nihilist. F. Kropotkin (1843-1921) built his anarchist theory to exclude religion and God. At the same time, positivistic and materialistic philosophy was introduced into Russian literature. In the last years of the nineteenth century, Marxism with its purely materialistic conception of the world was introduced into Russia by G. Plekhanov and other socialists.

This was one of the most reactionary periods of Russian history. The government used all possible means to suppress any free movement on its territory. Every intelligent person in Russia during that period could see that the church was helpless to free herself from the influence of the reactionary czars. Therefore, the cream of Russian intelligentsia were not only outside of the church, but were antagon-

istic to it. They made a number of protests against the policy of the czar's government, and thousands of them were accordingly clapped into prisons during this period. During the last fifty years of the reign of the czars, the university students were ashamed to be called churchmen. They found little inspiration in the official Orthodox Church, and there was no other choice. Dr. J. F. Hecker says: "The religious history of the intellectual class of Russia is a tragedy. First of all, it is a severe indictment of the church of the old regime which, because of its unholy alliance with the reactionary czarism, has not even made so much as an attempt to win over to its fold the intellectual class with its restless seeking after God and a more harmonious and better way of life. The clergy, with very few exceptions, had no understanding and no sympathy with the restlessness and spiritual craving of the intellectual youth."¹ From the above description it is evident that without the intellectual youth of Russia, the church was practically petrified. The revolution of 1917 found the Russian Orthodox Church spiritually helpless.

It is self-evident why communists, at least for a while, were successful in their persecutions of all religions in Russia. If the Church had the intellectual youth under her wings, Bolshevism in Russia would be impossible. Communism gave freedom to all Protestant sects in Russia be-

1. Hecker, J. F., Religion Under the Soviets, P. 160.

again in 1917. There were a number of protests against the self-
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 tragedy. First of all, it is a severe rejection of the
 church of the old regime which, because of its inability to
 identify with the revolutionary spirit, has not even made at-
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cause they desired to weaken the Old Orthodox Church which in their estimation is dying out now. Communists think that religions are based upon superstition. The light of science and education will kill all religious feeling. For this reason they found that it was absolutely necessary to organize schools to promote godless teachings in all parts of Russia. It was also easy for them to find supporters for their organization from almost all classes in Russia. The government itself is the main supporter of the movement. The godless organization of Russia found its supporters not only in Russia, but also in foreign countries.

2. The Organization of the Godless Movement.

Although before the revolution in Russia there were many atheists among the intelligentsia, yet there was no anti-religious organization in any part of the country. In order to fight God and religion more effectively and systematically the Soviets found that it was necessary to organize specially for this purpose. In one of the official publications, the Soviet government declared: "We must carry on our agitation against religion just as systematically as we do in political questions, but with even more determination....Although we have declared war upon the denizens of heaven, it is by no means easy to sweep them from the households of the workingmen."¹ In 1922, the first godless publication in Russia appeared, and in April, 1925, the "Union

1. "The Living Church", June 23, 1923, p. 251.

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cation in Russia occurred, and in April, 1923, the "Union

of Godless" was organized of the Moscow conference of godless believers.

Here is the plan of the "Union of Godless":

1. To organize anti-religious branches in the public libraries: Every library must have in a conspicuous place a list of anti-religious books and pamphlets. Every library must have a godless corner which may be used for the display of antireligious literature and some times for socials and discussions.

2. Every local organization must have evenings devoted to questions and answers. This work must be carried on by experts specially trained for the godless work.

3. During anti-religious lectures, the motto of the anti-religious movement must be on the walls of the hall. There must be a number of cartoons and literature for sale and display.

4. There must be small groups of less intelligent or illiterate people to whom godless leaders read anti-religious literature aloud.

5. An anti-religious propagandist must be ready at any time and for any group of people to preach and explain his doctrines. He must be ready to answer any question concerning the anti-religious doctrine. These men and women are called activists. In the crowds they always go in groups of five or more, and begin the argument about religion.

6. Special moving picture shows should be organized. Before the anti-religious picture begins the activist must have a short speech telling about the work of the godless

movement. But when a drama is shown the activist must speak before the audience about thirty minutes.

7. Anti-religious songs must be used at every opportune time. Especially in crowds, at meetings in clubs, at socials, and other places, they should be employed.

8. There must be anti-religious concerts where well-organized choruses sing the anti-religious songs. After the chorus concert there must be mass singing of the same songs, followed by dances. In the hall anti-religious cartoons and other pictures should be displayed.

9. All clubs of Russia must have anti-religious propaganda or some description. Anti-religious members always must be active in all clubs. They must be tactful and careful in their work.

10. Expert teachers must be in every young people's organization to teach them anti-religious ideas.

11. The anti-religious work must be widely advertised. Their meetings must be advertised in the newspapers, in factories, and signs must be placed in every public place.

12. The members of anti-religious organizations are disciplined in the same way as in the communistic party.

From our observation it is evident that godless leaders carry on a very intensive work against religion. The godless organization is a branch of the communist party, the only legal party in Russia and in absolute control of the government in that country since November, 1917. All public schools, young people's organizations, and clubs can

teach atheism and collect money for their organizations, but religious organizations cannot teach religion to young people till they are eighteen years of age; and furthermore, the right to collect money for religious organizations, except by voluntary offerings, is denied.

3. The Method of Propaganda.

The experience of the godless work in Russia has shown communists that they have to have trained workers for effective propaganda. They found that the faith in God among the Russian people was deep and strong. It is not an easy task to change the human soul. While they closed up all religious seminaries and forbade the teaching of religion to any person under eighteen years of age, they organized an anti-religious Seminary. This seminary is intended to train propagandists and agitators in anti-religious questions, and has a special anti-religious library. Concerning the work of seminarists, the official paper, "Pravda", reports: "The anti-religious seminary, which has now been opened by the Moscow Soviet, carefully avoids these pitfalls. It consists of practiced propagandists from Moscow and the provinces, as well as of comrades who have only recently turned their attention to the questions of antireligious lectures. They are all under the experienced direction of old, anti-Christian orators, and of professors learned in natural science; and all are taught how to make their points to the best advantage from the platform, and how, at the same time, to convey real

information to their hearers.

"Work at the seminary will be divided as follows:

"(1) Faith and Knowledge, (2) Religion and Morals, (3) Origin and Growth of Religions, (4) History of Christianity, (5) Church and State, (6) Reformation in the West and in Russia, (7) Natural History: (a) The Universe, the Solar System, the Earth, (b) Origin and Growth of Life, (c) Origin of Man, (d) Religion and Marxism."¹

The seminary evidently is financed by the government. It has a wide program. The graduates of this school will be well equipped to meet the Russian theologians on their own grounds. How shall the Russian Orthodox Church meet this problem? No one knows. Even the priests and bishops, in that same church, do not know.

In their literature, the Godless Union include very clever cartoons ridiculing everything religious. Here is a picture which originally was found in a copy number of one of the "Bezbozhnik" or "Atheist", a weekly newspaper of a violently anti-religious nature, published at Moscow, January 4, 1923. This figure is that of an emancipated and stalwart workman storming heaven. He is looking over the edge of the cloud and confronts the frightened gods and angels and devils. Across the page are arrayed the devil, Mohammed, the Jewish Jehovah, God the Father (who is a snoring old man with big spectacles), and God the Son, and God the Holy Ghost. In one

1. McCullagh, F., Bolsheviki Persecution of Christianity, p. 376.

corner below is a shattered heap of churches. The inscription of the cartoon is: "We have finished with the earthly czars, now we shall deal with the heavenly czars." This cartoon has been mentioned in several American publications. In the same copy, E. Yeroslavsky says: "We must stamp out religion completely, we must stamp out the last remnant of all religious feeling and of a religious outlook on the world." There are a number of periodicals and newspapers devoted to the propaganda. The Russian yearly calendar, before the revolution, was largely devoted to the explanation of holidays, the achievements of the church and the czars, but now it is entirely devoted to the spread of the anti-religious propaganda. Millions of copies are circulated in Russia every year. Here are a few extracts from the 1928 calendar. Explaining the baptism of Jesus, the calendar says: "According to the early Christians Jesus came to the world without father or mother as a grown up person. He became the Son of God after his baptism. Before the fourth century Christians did not celebrate Christmas, but instead celebrated the day of baptism." Other holidays, the calendar explains, originated with the pre-Christian pagans.

Practically all public places in Russia are used for the godless propaganda. They organize theaters in the villages, picture shows, concerts, parties, games, and interesting conferences are used for the propaganda.

4. The Result of Anti-Religious Propaganda.

When a Russian peasant decides that there is no God he loses respect for all that was connected with religion. He does not respect the rights of others. He thinks that it is not sinful to steal, to lie, to murder, and to violate any natural law as long as he can escape a crime unpunished. He also loses respect for his family. Before, he lived under the fear of God, but now he is free to do anything he pleases. He can be used for any propaganda. This is one of the most dangerous results of communistic propaganda. The young people break all the standards of life. Immorality has grown to the limit. Last fall, at the time of the tenth anniversary celebration in Russia, the editor of "Bezbozhnik" (The Godless), E. Yarostavsky was asked: "What are our achievements in anti-religious work in Russia?" He replied, "Officially our 'Union of Godless' has a very small number of members--about 250,000. This number does not include the Communist Party members and the members of 'Komsomol' (young communists), who by virtue of their general convictions are naturally atheists. We also have whole godless villages, where peasants refuse to attend churches."

"Do many priests give up their rank and become ordinary citizens at the present time?"

"You can read in our paper 'Godless' about many such cases taking place during the year. It happens where the population ceases to be religious and the priest's income vanishes."

"How do you explain the recent growth of the Evangelist, Baptist, and other sectarian movements in the Soviet Union?"

These movements grow because, to a certain extent, their economic support grows. When a merchant has some free money he uses it to support his priest and his preacher, because it is of advantage to him. The New Economic Policy brought these private capitalists to life and growth, and together with them these religious organizations came to life and property. We fight them with propaganda only. We devote special issues of 'Godless', our periodical, to the problems of these sorts."

The head of the Russian Evangelical Society, I. S. Prokhanoff, says that the evangelical movement in Russia gives evidence of transforming itself into the greatest reformation the world has ever seen. He says that they have had their own All-Russian Evangelical Union which consists of churches and groups to the number of more than 4,000 scattered all over the vast territory. On May 31, 1927, a report came from the official press (A P)¹ of the Soviet Union stating: Christianity is spreading in Soviet Russia despite the intense activity of the State Anti-religious Organizations. The growth is most pronounced, according to government figures, in the Baptist and Evangelical denominations. M. Poutintzeff, a member of the anti-religious body, attributes the growth of Christianity to the fact that young men enroll as Christians

1. Boston "Traveler", May 31, 1927.

to escape military service. M. Poutintzeff estimates that the number of "militant sectarians", or active religious propagandists, amounts to 1,000,000 men. There are in Russia today 9,000,000 Old Believers, the sect which split off from the Russian Orthodox Church in the seventeenth century. He places the total of members of other sects at 6,000,000. Rev. T. Burgess, in "The Living Church" of June 23, 1923, estimates that the Russian Orthodox Church has nearly 100,000,000 members in 38,000 parishes. Perhaps this figure is exaggerated; nevertheless the former official church undoubtedly has a greater number than all the sects added together. Even then, comparing the number of atheist members, which is only 250,000, the Christian denominations constitute a tremendous power.

The Orthodox Church is still the greatest religious body in Russia. In spite of the most efficient anti-religious organization, which is financed by the government, its membership is very small. All Christian denominations in Russia will do well to retain their membership. The Evangelical denominations do all they can in this direction.

The following report from Russia describes the condition of the Orthodox Church: "At the present time, many exiled bishops and priests are returning to their former dioceses and parishes, having accomplished the extent of their exile. They return to strengthen the vacillating, to collect the faithful, carrying with them the spirit of dauntless loyalty to the Church. In cities the great preponderance falls to the share of the intellectuals. These intellectuals

are of very different types, and different ways have brought them to the church. Some have found here, in the church, consolation for the many bereavements they have passed through; some seek to shelter here their wounded national love. But there are also others. These are young and cheerful; these have brought not sorrow and suffering, but hope and love, and the undiminished enthusiasm of youth. Many clergymen and bishops now come from the ranks of the laymen.¹ Similar statements appeared in Russian and American periodicals. Theologians perhaps will attribute the fact of religious awakening in Russia, in spite of persecution, to the nature of the human soul which cannot exist without spiritual food. Materialists perhaps will attribute this to the activity of atheists and communists, which has slackened. The fact remains evident that the Christian religion in Russia has passed the worst persecution of the revolutionary period of our generation.

1. "Religious Conditions in Russia", The Hibbert Journal, p. 453. "The name of the author, who is a Russian and writes from Russia, cannot be given, for obvious reasons. The article has also appeared in Russian in the magazine Put, which is published in Paris. It was brought to our notice by the Dean of Canterbury."--Editor.

VIII. THE PROBLEM OF EDUCATION.

1. Education under the Old Regime.

Education in Russia long before the war was unpopular. It has been limited to a comparatively small circle of people. Purely clerical knowledge of the czarist Russia gave way to military training and to such education as was necessary for the service in the bureaucratic institutions created by Peter the Great. "The efforts of Peter the Great and his successors were concerned entirely with the upper classes and higher education. The continuous exertions of the government are the source of the refined culture of the upper classes, of the numerous scientific instructions, the multiplications and improvements of universities and middle schools, and the better training of the clergy. But, in consequence of the existence of serfdom, no account was taken of the masses of the people until the reign of Alexander II."¹ The proportion of Russian children in school was extremely low. "N. Kulomzin, a Russian educational authority, estimated in 1904 that twenty-three percent of the entire population of the United States were in schools. In the German Empire the percentage in school was nineteen; in England, sixteen; in France, fifteen. In Russia, 3.3 percent of the entire population were in school."² Dr. A. Petrunkevitch, of the old Russian school, and now professor of zoology in Yale Univer-

1. The New International Encyclopedia, 1925, "Russian Education".

2. Simkhovitch, V. G., "Educational Review", My, 1907, p. 520.

sity, in his pamphlet, "Russia's Contribution to Science", says: "The entrance into the sacred precincts of the highest education was purposely made difficult to prevent an undesirable growth of knowledge in wider circles. Only pupils who had studied in a gymnasium and had therefore had seven years of Latin and six years of Greek, who passed the examinations at the end of their studies extending over altogether eight years, had the right to study at a university."¹

The university students in Russia were always suspected of revolutionary conspiracy or propaganda. Even the teachers were spied upon. The history of the nineteenth century is full of the persecutions of Russian students and teachers. Thousands of them were expelled from the universities and schools because they demanded their rights of proper and free education for all who wished to be educated. "To understand the ruinous influence of espionage and censorship on national character and the productive genius of the people one must have grown up and gone through the schools of Russia. The offices of the inspector and his aides in every secondary school were especially created to control not only the behavior of the pupils in the school, but also their life outside of the school walls. The teachers themselves were subject to this supervision and dreaded the never-closing argus-eye of the inspector. The duties imposed on them, the general atmosphere of life amidst poverty, suspicion, bribery,

1. Petrunkevitch, Dr. A., Russia's Contribution to Science, p. 215.

and Simonism, prevented the teachers of the secondary schools from doing any original work whatever. It is a wonder under the circumstances that the mind, the spirit of Russian youth was not completely crushed in its instinctive upward struggling for light and knowledge and free expression of self."¹ Dr. Petrunkevitch may be considered an authority on what he says here. He has been through the process of the Russian educational system.

The origin for the training of priests may be traced to the Russian monasteries of the middle ages.

"Right up to the eighteenth century there were no organized schools for theological or any other teaching; the majority of the White Clergy could not read nor write; those who could read had learned privately. Up to the time of Peter the Great, the only educational centers for the clergy were the small schools at the monasteries. The general intellectual and spiritual standard of the White Clergy in the past can be illustrated by the fact that until the eighteenth century groups of formally ordained priests used to stand in the crescents and in the squares of the towns 'looking for jobs'. The unemployed White Clergy were so numerous that they were officially designated as the 'Crescent Clergy', and wandered about freely, ready to perform marriage, to bury anyone for a pittance, or to make monks of all who wished."² From the time of Peter the Great to the last Czar there was very little improvement in the Russian

1. *ibid*, p. 214.

2. Jarintzoff, N., Russia The Country Of Extremes, p. 82.

hierarchy. Therefore the church was always across the path of progress.

Before the war the Orthodox Church had more than fifty theological seminaries, and academies, for the training of its clergy. In 1918 all these schools were closed by the Bolsheviki government. Thousands of students were thrown out of seminaries and academies. It required 3500 new priests annually to recruit its ranks. Before the revolution the church had a tremendous influence upon education in Russia. In all public gymnasiums the people were required to study religion according to the Orthodox doctrine. Even in the universities a course in theology in the dogma of the Russian Orthodox Church was compulsory for every student in the first year of his studies. All this is lost now. The communistic government forbids the teaching of religion to those who have not reached eighteen years of age. This presents to the Church one of the greatest problems of its history.

2. The Soviet System of Education.

The Revolution of 1917 tore the old social system up by the roots. All the theological seminaries and libraries were closed. All higher educational institutions as well as the public and private schools were put under the control of the revolutionary government. The new government at once began its clearing of the old system and put to work a new one. At once they ordered the destruction of the old books on religion, history, and social science, and installed new ones. For a while the higher institutions of learning

were without books. Dr. P. Sorokin, at that moment a professor of sociology in Moscow University, says: "In our reading-room, as everywhere, desolation reigned. We had no new books or magazines, no scientific journals. Cut off from the entire world, we knew nothing of what our colleagues abroad were doing. We were absolutely cut off even from our colleagues in other Russian universities."¹ From 1918 to 1923 Russian educational institutions suffered destruction and experimentation by unexperienced communist leaders. Almost half of the best professors died of starvation, in prison, of disease, or were executed by the communists.

Just as soon as the Communists were able to experiment on the Russian people they introduced their people to the new system of education. Here is their structure:

(1) Pre-school education refers to educational work with children between the ages of three and eight.

(2) Mass education includes ages from eight to eighteen or nineteen.

(3) Labor schools or the seven-year schools are the schools that take children from eight to fifteen years.

(4) Professional education is the specialized training given to students between the ages of fifteen and eighteen. They are very much like American technical high schools. They include factory schools.

(5) Higher technical schools are those institutions of American college grade that take students at about eighteen

1. Sorokin, P., Leaves From a Russian Diary, p. 227.

years of age, when they have completed the Mass school, and give them some special training in engineering, in pedagogy, transportation, in art, or in some other subject.

(6) Universities are institutions doing general educational work of what would be college grade in the United States.

(7) Rabfacs or Workers' Faculties are higher technical schools designed to take care of workers who have never had any educational opportunities, and who are sent direct from factories into the Rabfac to receive a technical education.¹

All these schools are controlled and operated by the government. Religious and theological education is not included by the government in any of its schools. At the same time the religious organizations were so poor that for a long time they were not able to establish any schools for the preparation of preachers or priests.

Educational experiments in Russia caused a great deal of trouble. The result is seen in the corrupted children. The moral education in Soviet Russia based upon materialistic and atheistic principles is noteworthy. First of all, children cease to respect their homes and parents who are religious. The teachers are not competent, and dare not teach anything that would conflict with the communistic principles. The anti-religious seminary is one of the government's insti-

1. Nearing, Scott, Education in Soviet Russia, pp. 25-26.

tutions which produces teachers of public and higher schools. Every one of them is a teacher as well as a missionary for the anti-religious Union. Who is going to solve this problem? The experiment is still practiced in Russia by the government but there is very slow progress in this direction in the religious circles.

In the spring of 1923, Dr. L. Hartman Bishop E. Blake made an agreement with the Soviet Government and the authorities of the newly reformed Russian Orthodox Church to establish one or two seminaries for training the priests of the church. For this purpose these two gentlemen appealed to the American people in order to raise about \$50,000. As far as I know the drive was successful, the money was raised, and the seminaries were established. Here is what Dr. Hartman says: "Dealing with the Christian training of a nation which represents one-twelfth of the human race, this history-making document blocks out in a general way a course that is calculated to revitalize the faith of uncounted millions of people and successfully to overthrow the tide of atheism now threatening to sweep over Russia."¹ In the same article Dr. Hartman inserts the constitution of the seminary which reads in part:

(1) For the reconstruction of spiritual enlightenment of the Orthodox Church of Russia under present conditions of the Russian revolutionary social order, the Supreme Church Council organizes a special Educational Commission.

1. "Zion's Herald" July, 4, 1923.

(5) The Educational Commission organizes all kinds of theological courses and Institutes for the whole Church, directs all existing and newly founded theological schools, directs and organizes widely the social-religious education of the Church people.

(6) The Educational Commission is responsible for the distribution of the Holy Scriptures.

(7) It is responsible for directing the preaching of the whole Church.

(8) It is responsible for the social education of the clergy and the people of the Church.

(9) It has the right to publish the Holy Scriptures, Service-books, and any other kind of literature for the community.

There are twelve articles of the Constitution which have very much in common with the Methodist Episcopal discipline. Among the signatures of the Constitution are the names of Bishop E. Blake, Dr. L. Hartman, and Dr. Julius F. Hecher, and the latter signed his name as the executive secretary. These three men of the Methodist Episcopal Church practically established and controlled the newly organized seminary.

These two seminaries, one in Moscow, another in Leningrad, are doing good work. The generation to come will appreciate the work and help of a few Methodist clergymen more than we appreciate it in our own time. The religious leaders of this denomination supported the ideas of Dr.

Hartman and Bishop Blake, and say: "One of the most critical needs for all religious bodies in Russia is the need of seminaries with professors and courses of study abreast of modern learning. In spite of all the hardships in recent years, over one hundred and fifty students are now denied entrance to seminaries because of the lack of facilities."¹ Bishop Blake says: "Sympathetic contacts are already established. If we have enough of the spirit of denominational sacrifice to forget ourselves, and bigness enough to build for the Kingdom of God and not for Methodism; if we have the statesmanship to grasp and guide a great opportunity, we can save the Russian Church, and in so doing save Russia." So his motive is a sincere and unselfish one, and the people of Russia will appreciate it.

Undoubtedly the Russian Orthodox Church today faces a tremendous problem of educating the clergy. The whole educational system must be revolutionized. In our generation of science and invention, no church can survive without strong intellectual force; no Church can live on spiritual and emotional elements alone. In the past, as we have already seen, the church never encouraged education even for her own interests among the clergy. How could she solve the problem of education without outside aid? God only knows. How to educate children into the Orthodox Church is a great problem in Russia today. There were no Sunday Schools in Russia before the revolution. At present, Sunday Schools are the only

1. Keller, A., & Stewart, G., Protestant Europe, p. 337.

hope, yet hardly any priest knows anything about conducting the school. Most of them need to educate themselves first.

Protestants with experience in Sunday Schools are better fitted to the present condition in Russia than those in the Old Orthodox Church. They have special children's worship services which are allowed by the law of the country. While they worship the preachers are able to tell them the Bible stories. This partly solves the Protestant problem of religious education. Mohammedans and Jews have special privileges for educating their children. The government grants them this privilege on the ground that their language is most difficult to learn.

The problem of marriage and divorce is hardly touched by the church, yet it is one of the most important issues in Russia today. The Church is so helpless in this matter that her voice is absolutely unheard, yet it was just yesterday that the church had absolute control over marriage relations. Without her consent even princes could not marry or be divorced. The experience shows that the civil marriage does not solve the family relation problem in Russia. A great majority of people are still in darkness. Most innocent and ignorant women have paid a heavy price during the experimental period. Gradually the Russian woman goes back to the church seeking spiritual security and protection, but the church is not ready yet to offer a real spiritual protection, but offers the same old marriage law without a divorce.

IX CONCLUSION.

1. The Psychological Peculiarities of the Russo-Slavonic Race.

A thousand years of Christian experience made a deep mark on the character of the Russian people. Russian Christianity had developed a peculiar type of mysticism. There were heroes and saints in the Russian Orthodox Church who fought not only for preservation of the Russian nation, but also for the preservation and promulgation of Christianity. Christianity helped to keep Russia united as an independent nation during the Tartar invasion. The endurance of the Slavonic race, inspired by the Gospel of Christ, at the time of the Mongolian invasion in the twelfth century, enabled the Russian people to check the invasion which was a menace to Christendom in the world.

The types of secular government, the rulers, the dynasties, appeared and disappeared in the historic episodes of Russia, but the National Church which shaped and preserved the character of the people is still living. It is only since Peter the Great that the Russian Orthodox Church became a part of the state. The absolute control of the church by the state caused a great schism and weakened the spirit of the church.

It is generally recognized that the Russian people have deeply religious souls. The majority of them love mysticism, symbolism, and ritualism in their religions. They are always seeking God. The Orthodox Church reflects many

peculiarities of the people. In their priests they see representations of the living Christ. The ikons are the images of God and the saints. They can be found in every Orthodox Christian's house. The Russian Christ is the suffering Christ. He is loving and has a kind personality. Superstition, extreme ritualism, and the secular power of the czars over all religions for centuries kept the free thought in chains in Russia. Under such conditions any reformation in the Russian Church was impossible. People look at the hard toilsome life as a matter of course and fear happiness as a passing fancy. "Happiness is like the wolf; it deceives and then goes back to the woods." "Don't believe happiness, it rides a many-colored horse." Slandering, coveting, gossiping, flattering, avarice, and laziness are considered as vices.

2. The Church and the Revolution.

Neither the church nor the people were prepared for great changes in Russia. Only a few of the intelligentsia class, since the early part of the nineteenth century, were preparing the revolution in the country. At the time of the last World War, the Russian people demanded peace and bread. The czar sent the soldiers to teach the people a lesson, and the great revolution started. The revolution does not need to be sketched here, but the fact is that the czar was forced to abdicate. With his abdication, the greatest support of the church was gone. After this the church had to stand on her own feet. Soon people demanded "All power to the Soviets."

This was realized in November 1917, and the situation of the Orthodox Church became extremely critical.

The reconvening of the Sobor was the only hope of the church at this time of readjustment. This Sobor was opened on August 15, 1917. Great issues were projected for the decision of the Sobor, but very little was accomplished. They succeeded, however, in electing a Patriarch, the head of the church. The revolutionary Soviet government had its own plans. It confiscated all property of the church, closed up all theological seminaries and parochial schools, forbade the teaching of religion to all children under eighteen years of age, took away the right of church jurisdiction in matrimony, and took away many other privileges of the church. After the confiscation of the church property, the most terrific persecution followed. The aim of the Soviets was evidently to break down the church. At first they tried direct methods; when that method failed to work, they sought to split the church, and Patriarch Tikhon was thrown into jail. For this purpose they called a second Sobor on reconstructive measures in May, 1923.

Rev. Thomas Burgess says: "The cleverest and most dangerous trick of the Soviets is to use every organized religious body it can work upon in Russia and in America to divide and discredit the persecuted Orthodox Church which is the greatest constructive force and hope of Russia. The Church saved Russia before, and by the power of Almighty God she will again."¹ This Christian gentleman makes references to the

1. Burgess, T., "The Trial of the Russian Church",

Protestant denominations, which are very successful in their work in Russia, and the old sectarian movements like Dukhoborts, Old Believers, Malokonie, and Tolstoians. He and the Tikhonites in Russia think that the Sobor of 1923 was the death blow of the Orthodox Church; and they have driven Patriarch Tikhon to his grave. Communists, they think, aim to destroy all religions, and to attempt to establish a purely mechanistic interpretation of the world.

3. Communism--A Powerful Force Against All Orthodox Religions.

Born in a materialistic age, modern communism is naturally materialistic in its nature. Marxian theory and positivistic philosophy from August Comte and his followers have deep roots in communism. Theories of evolution, geological, physiological, and chemical discoveries, and other scientific investigations aid communistic tendencies. Capitalism has used religion for its protection, hence communists bitterly oppose all religions.

The communistic attacks against religion is not a new event, but religious leaders must realize that modern communism, with its present equipment, is one of the most powerful forces against religion the world has ever seen. It is well supplied with physical, philosophic, economic, and intellectual forces. To ignore the power of the communistic influence is to admit defeat by them. Communists recognize no compromises of any religions, but demand a complete defeat—but surrender to communism means to deny the Living God. "The Communist not only demands a confession of atheism

from the members of his party, but he most zealously preaches his atheism and materialistic philosophy to non-party members and shapes the program for the education of the young in such a way as to prepare the new generation for a materialistic conception of life."¹

No one in Russia will deny that the Union of the Godless that was referred to above gets the full support of the Communist party. It is considered as a branch of their propaganda. The schools, universities, theaters, moving picture shows, clubs, libraries, and the press are widely used for the propaganda by the Union of the Godless. The Communist party is in control in Russia and the Union is a branch of the party's propaganda; therefore, the anti-religious propaganda in Russia has the full financial and moral support of the government. The Communist youth (Comsomal) is instructed by the teachers from the Union of the Godless.

4. The Survival of Religions in Russia.

In spite of the terrific persecution of the Church and the strong propaganda against all religions, a great spiritual awakening is taking place in Russia today. Former intelligentsia who are put away from the political activities, who are poor economically, and without social recognition, now are seeking their spiritual food in the churches of all denominations.

"The spiritual thirst for the Gospel message," says

1. Hecker, J. F., Religion Under the Soviets, p. 192.

I. S. Prokhanoff, "is very great throughout Russia. The people who lost their faith in the old Orthodox religion of superstition, and who have no desire to accept the doctrines of unbelief and infidelity, are seeking for a true, living religion. This they are finding in listening to the call of the Gospel. As a result all the Evangelical meetings are crowded."¹

A member of the British Parliament, representing the Labor Party—Sir George Himus—who was educated in Russia, says: "When a Church is dead it can only be revived by persecution and this is what has happened in Russia. The Soviet has recently explained that it has not been able to stamp out the idea of God, and that Christian influences were spreading even in the Red army....Whole communities have gone over to the Protestant sects and large meetings are organized at which there is most effective preaching."²

At the Thirteenth Communist Party conference (1925) a complete failure to eradicate religion in Russia was admitted, and a new policy was outlined as follows: "It is necessary definitely to cease any kinds of efforts to fight religious prejudice by administrative means, such as the closing of churches, mosques, synagogues, and prayer houses. The anti-religious propaganda in the village must have exclusively the character of a materialistic interpretation of the conditions which the peasant is familiar with....The cen-

1. "The Missionary Review of the World", July, 1925.

2. "Russia Shows Revival of Religion", The Christian Century, August 4, 1927.

ter of such propaganda ought to be the school and the cottage reading room, under the direction of party organizations."¹

5. The Problem of Reformation.

Mohammedans, Jews, and Pagans are not very much affected by the changes of the government in Russia. They live without any material reformation and have no special problems.

Of all religions in Russia, the Orthodox Church has the greatest problems. At the 1923 Sobor, the communists through their agents succeeded in splitting the church. Since then there have been two parties within the church; one is known as the "Living Church" and the other as the "Tikhonites" or the "Patriarchial Church". The Living Church has a greater number of adherents among the clergy, but fewer among the people; the reverse is true of the Tikhonites. Tikhonites do not believe in reformation, while the other party does. The Living Church recognized the communistic government, but the Tikhonites did not recognize them until August 19, 1927. Last summer the acting Patriarch Sergei surprised the whole world when he announced his loyalty to and recognition of the Soviet government. In part he said: "We must show that not only in words but in|deeds we can be as true citizens of the Soviet union, as loyal to the Soviet Power, as non-believers....We demand that all priests who are serving abroad should give written proof of their complete

1. Hecker, J. F., Religion Under the Soviets, p. 194.

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leaving should give written proof of their complete

loyalty to the Soviet government in all their general outside work."¹ This was the last of the greatest religious bodies that pledged loyalty to the communist government. Hence, this problem of loyalty to the Soviet government is solved.

While a natural and spontaneous spiritual awakening is taking place in Russia the priests frankly admit that they stand absolutely helpless in the midst of a great spiritual harvest. The movement toward the free religious bodies is spreading like an epidemic in a village. The church must have schools to educate its children and clergy. She must work hard to gain her rights to teach children religion. There must be reforms of dogma in the church.

The Evangelical denominations in Russia also face a drastic problem of reformation. Without educating their ministers they will not go far. People in Russia demand practical Christianity.² They now want to compare Russia's Christianity with communistic life. Some of the Evangelical Churches include this type of Christianity in their programs and help the peasants to work on the soil. The Russian Orthodox Church is still unprepared for practical Christianity, but this is one of the problems of the religious denominations in Russia today.

1. Izvestia, August 19, 1927.

2. "With all its power the Evangelical Council is helping the people of their churches to improve their farms, to form special labor associations, and to use all the possible facilities and perfections that can be had from science and practical technique in accordance with the words of the Savior."--I. S. Prokhanoff. A New Religious Reformation in Russia (Pamphlet), p.4.

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1. Lavrentyev, August 1, 1937.
2. "With all the power the Evangelical Council is helping the people of their churches to improve their lives, to form special labor organizations, and to use all the possible facilities and opportunities that can be had for science and practical teaching in accordance with the words of the Gospels." - L. S. Bruchanov, A New Religious Factor in Russia (Moscow, 1937), p. 2.

The history of Christianity shows that it has been modified several times in the past. One of the problems in Russia today is, Can our Christian religion be modified in our generation without violating its fundamental principles? Can religion absorb present scientific methods of interpreting its Gospel to the present generation? Can science and religion meet on common ground? If Christian religions in Russia can be tolerant and flexible in their dogmas, recognize science as the natural process of life, then communism will take its place in history along with other positivistic, naturalistic, and materialistic forces that have tried to overthrow religion but failed.

Referring to the religious future of Russia, Dr. G. B. Oxnam says: "The institutional life of religion will suffer, as well as the individuals who are necessary for the maintaining of that life....However, I do not believe that religion will be uprooted in Russia. The universal demand of man for some ultimate explanation of the universe is nowhere more present than in Russia. There is a deep yearning for God."¹

It is evident that the religious life, like everything else in Russia, is passing through a period which must go. It must adjust itself to present conditions. It must be spiritually regenerated. It must have a strong faith in the Supernatural Power. Having scientific interpretations of life, Bible, philosophy, tradition, the historic Jesus, and a strong faith in God with a deep spiritual experience, Christian religion

1. Russian Impressions, p. 60.

in any part of the world has no apology to offer to the world for its existence.

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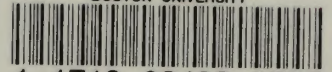
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